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48. 1682.









*DISCE MORI:*  
LEARN TO DIE.



Put thy house in order, for thou shalt not live but die. Esay xxxviii.

So teach us to number our days, that we may apply our hearts unto wisdom. Psalm xc. 12.

And they stoned Stephen, calling upon God, saying, Lord Jesus receive my spirit. Acts vii. 59, 60.

If a man die, shall he live again? All the days of my appointed time will I wait till my change come, Job xiv. 14.

Christ shall be magnified in my body, whether i be by life, or by death. For to me to live is Christ and to die is gain. Phil. i. 20, 21.

*Disce Mori:*  
**Learn to Die.**

*A Religious Discourse,*  
moving every Christian man to enter  
into a serious remembrance  
of his end.

Wherein also is contained the mean-  
and manner of disposing himself  
to God, before and at the  
time of his departure.



BY CHRISTOPHER SUTTON, D.D.



*LONDON:* Printed in the year 1634.  
Reprinted for *William Pickering,*  
1848.





TO THE HONOURABLE AND VIRTUOUS,  
HIS VERY GOOD LADY,  
THE LADY ELIZABETH SOUTH-  
WELL;

*One of the Ladies of the Queen's Majesty's most  
Honourable Privy Chamber.*

**L**ATELY entering, right virtuous Lady, into some more than ordinary consideration of the graceless attempts, and desperate enterprises, which many in these days (and the more, the more pity) by a cowardly yielding to evil motions, commit even against their own selves, yea, their own safety; I thought to discharge my duty unto Almighty God, and plain meaning to men, by setting down only some short advertisement for discontented and distressed minds, wherewith this sinful world doth much abound. But after, weighing with myself, how much it concerneth every man to be careful of his end, whereupon depends so great a charge, as his eternal welfare is worth; I then began to draw that particular advertisement appertaining unto some, to a more general discourse, applicable unto all, and every one in this form, *Disce Mori, Learn to Die.*

For it seemed to me a thing most necessary for every sober Christian, to be moved to enter into a serious remembrance of his end, to know the mean and manner of disposing himself to God, before and at the time of his departure, that so by the assistance of God's good grace, he might live and die the life and death of the righteous, and that it may be said of him, which *S. Ambrose* sometimes spake of *Abraham*, *Mortuus est in bona senectute, eò quod in bonitate propositi permansit*: *Abraham* died in a good old age, for why? *Abraham* persevered in good resolutions, in his old age; yea, even unto the end. Madam, I beseech the *God of Abraham*, to grant you *Abraham's* good successive course, both in the way, and at the end of the way. Your more than usual favour, and long continued acceptance hath bound me unto you, whom otherwise I truly reverence; for that I am fully persuaded you truly reverence GOD and serve him, whom to serve is blessed liberty; yea, (as I shall in the discourse following show) is the most honourable estate of all. To make issue of my dutiful regard, this small occasion is offered. Were I a mere stranger I could not for protection sake, seek any better Patroness of two brief Treatises of Learning to Live and to Die, than from a religious disposition: but your particular respect towards me many ways is such, as I shall live and die ungrateful. I could have wished to have made testimony of my willing intention by some other means, than by pub-

lishing under your Ladyship's name these small labours to the view of the world : for I must needs confess, I was very loth (respecting my own weakness) to make that known unto others, which is best known to myself, until at last being over-intreated by some special friends, from the University of *Oxford*, whose sober, judicious and very learned advice I knew not how to gainsay : I was induced to let this present Tract go forward in the name of God : wherein I seek not praise, where none is deserved, but only desire the Christian *Reader*, (where ought is amiss) to attribute that unto myself, and beseech your Ladyship that if there be anything observed, which may move so much as a good thought, that it would please you to give the glory only unto God, to whose heavenly protection commending you ever in my prayers, I cease for this time to hold you any longer from the matter itself, which followeth.

*Your Ladyship's in humble duty,*

CHRISTOPHER SUTTON.





## A COPY OF A LETTER

SENT FROM OXFORD, TO THE AUTHOR OF  
THIS BOOK,

and thought good in his absence to be set down  
by those, to whom the public allowance hereof did appertain.

MR. SUTTON,

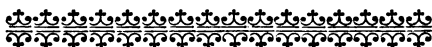
**I** HAVE perused your Copy ; which seemeth to me (in my simple opinion) Devout, Divine, and Learned. The Subject of your Book, I greatly approve ; for to teach to die well, is the forciblest persuasive to live well, which alas are in these wicked times, both little thought on : for indeed men live as though they never made account to die ; and they die, as they never thought upon another life. Your several Treatises are very Christian and most necessary for this dying age to all goodness : your phrase and vein of penning sweet and pathetical, your allusions divine and comfortable. I say at once, and think, *omnia in illo libro spiritum divinum olent* : wherefore my counsel unto you is, that you would make this your book live by printing, which may make many live from sinning. God's good spirit hath not moved



you to take this good pains now to bury the fruit, so soon as it is born and none profited, but that it should be presented unto the world, to live, when you are dead ; *fœlix et formosa proles* ; be not then so unnatural, now to stifle it in the Cradle, or cast it with *Moses*, to drowning ; it is worthy the nursing and the bringing up of a Prince's daughter, and your honourable patroness ; The Church looketh to have good service of it, the University, the College your mother, your friends expect credit and commendation by it ; yourself the Father of it, will no doubt, have great joy of it : go forward then in God's name ; and christen it to the world ; and so I leave you, with my heartiest commendations, longing to see that printed, which is now so near written I could scarcely read it.  
*From Lincoln Col. the 6th. of August, 1600.*

Your assured loving friend,

*R. K.*



# THE PREFACE

TO THE GODLY READER.

**T**HAT Religion is somewhat out of joint, when Christian conversation goes not even as it ought, with Christian profession, it is so apparent that it cannot be denied ; for such and so sensible is the defect, that thereby the whole body is not a little blemished.

2. Those whose heart's desire is, that Israel may be saved, and whose true charity is wont to beseech God for the good of all, have not only lifted up humble hands to heaven, but also endeavoured by painful labours to seek (as much as in them lieth, and so far forth as the times may permit and suffer) the best redress in this case they could : some by substantial answering, and soberly assuaging the turbulent humours of those men on both sides, whose private fancies have much hindered higher proceedings in matters of faith (refuted they may be, and are, quieted they will not be) others by devout and learned exhortations, in seeking to make a stay of those evils, which Atheism and want of the fear of God would in great likelihood bring upon this declining world, both labouring for their times, to keep some remembrance of *JESUS CHRIST* in the minds of men, before all be too far out of square, or come to irrecoverable ruin.

3. But here may we not demand of the diligent observers of our imperfections abroad, whose manner is, so much to strike upon this one string, and by this defect take occasion to call in question, nay to bring in open obloquy our Christian cause ; are

none fallen at home from the ancient sincerity and harmless devotion of former and better ages of the Church? some State-meddling actions, those uncharitable censurers, in clean shutting out from the household of faith, and hope of life, those who have poor souls to save, as well as others, and bear, I trust, as true a love to Christ crucified, as themselves, may put them in mind that we may all bear a part together in that song of mercy, *Aspergas nos Domine*, Cleanse us O Lord.

4. May we not all bethink ourselves on both sides, whether these be not the days whereof our Saviour Christ spake, *wherein iniquity should abound*? Was ever that old complaint of Hilary more truly verified; *Dum in verbis pugna est, dum in novitatibus quaestio est, dum in ambiguis occasio est, dum in consensu difficultas est, jam nemo Christi est*; while there is strife in words, while there is question in invocations, while occasion in doubts, while there is a waywardness in consent, none is of Christ.

This nipping and galling of one another, and this eager pursuit of the living, and troubling the very ashes of the dead (who cannot answer for themselves), is far from that charity that *hopeth all things*, and the counsel of that spirit that bids us pray one for another.

5. To see what wit and learning is wont to do in tossing the testimonies of ancient records to and fro; nay, which is more, in wresting the very Text of holy writ, upon the tenters of our own dispositions, would so amaze him that shall read over with advisement, the controversies of these times, as he shall think some of them, rather discourses to try mastery, than otherwise sincere travels employed for GOD'S glory, and his Church's good.

6. Now God of his mercy grant, that once this froward crossing world may draw to a Christian harmony, that we may have less fighting, and writing for the Religion, and more endeavouring

on all parts, to become as we ought more religious, that so this little Ark of Christ's Church may now in the cool of the evening, with a soft gale, draw homeward, and with old *Simeon* embracing Christ make ready to depart in peace. It is the *Wise-man's* advice to every one, *Remember thy end, and let enmity pass.*

7. And thus much we beseech at their hands in whose hardest judgment our cause is so feeble, that setting aside all private respects, they would at last consider whose gracious protection hath defended so long his and our cause, whose loving and watchful eye hath preserved him who is, (*and God grant long may be*) the staff of our peace, calling to mind that of our Saviour, *If you will not believe me, yet believe me for my works' sake.*

8. For those busy spirits nearer home, who would needs govern, before they have well learned to obey, and at their first boarding, must needs sit at the helm to guide all : how raw, how unskilful soever : but experience hath long time since taught the world, by the ruin of the Eastern Church, how dangerous it is to sail in a Ship where the Pilots are of disposition to be quarrelling within themselves.

These men's new devices in matters of mere conceit, have long seemed unto themselves better than all the wisdom of the world. But may we intreat them at the least, to recount with themselves their own folly, in making it (as they have done) a perfection of godliness, to call and reckon others ungodly : and this cursed scoffing at *Noah's* nakedness, a sport to delight their sour austerity.

9. Would to GOD these strange-minded men would listen to the grave counsel of *St. Chrysostome*, *Quod si cupiditate judicandi judex esse velis, sedem ego tibi ostendam, quæ magnum quæstum tibi conferet, et nulla animi labe maculabit : sedeat mens et cogitatio judex in animam atque conscientiam tuam, adducas omnia delicta tua in medium, dicas tecum, Quare hoc vel illud ausus es ?* If with a desire

of judging thou wouldest needs be a judge, I will show thee, saith he, the judgment Seat which shall be gainful unto thee, and no way touch thy conscience; let thy mind and thought sit down to give sentence, call forth all thy offences, and begin to say with thyself; why hast thou done this, or that?

10. This private examining of themselves, would soon make these public controllers of all others, by plausible pretences of reformation, to look nearer home, and amend in themselves where much is amiss. *St. Paul* blamed their course, whose manner was to go from house to house. *Esau* that lost the blessing, was hunting abroad; but *Jacob* that had the blessing and the inheritance, did keep at home. The just man, saith *Solomon*, is the first accuser of himself, and *Judah* spake humbly of an offender, when he said; *She is more righteous than I.*<sup>1</sup>

11. Let these men know that obedience is better than sacrifice, and that he who is wont to give grace unto the humble, is also said to resist the proud. Be they well assured, this slight stuff will shrink when it comes to the wetting. This counterfeit coin will prove dross, when it shall be put to the great trial. An easier matter it is for devisers to reprove others, than to amend themselves. So it is, that *those who have a blemish in their eye, think the sky to be ever cloudy.* Nothing more common with troublesome dispositions, which have not known the way of peace, than to be ever contending, seldom contented, what cause soever there be otherwise to be thankful unto God.

12. The Lord by the Prophet *Malachi* saith, *I have blessed you*: the unthankful people replied, *Wherein hast thou blessed us?* If all be not answerable unto some men's conceits, all is amiss, no blessing of God is acknowledged, no thankfulness at all remembered. To let these also go with their childish proceedings, men are men, *Truth is Truth*: little need have we, did we bethink ourselves well, in this case to complain: worse we may fear: better

<sup>1</sup> Gen. 38. 3.

to come we do not hope for : our rather wanting than enjoying, may make posterity to acknowledge our present good, in which case the religious and well-disposed may devoutly say, *O Lord, establish the thing that thou hast wrought in us, for thy Temple's sake and Jerusalem.*<sup>2</sup>

13. A third sort there is, who seeing the world divided into so many parts, care in effect for neither ; of these kind of men, the Apostle could not speak but with weeping : And sure what more lamentable, than that those men, who bear the name of Christians, should live like Pagans and Infidels, and say in their hearts with the fool, *There is no God.* Is not that of the same Prophet found true in these men's manners ? *Man that is in honour may be compared unto the beasts that perish :* I think surely, saith Saint Bernard, if the beasts could speak, they would call godless people beasts.<sup>3</sup>

14. The danger great, the peril imminent, no fear of God, no remembrance of the state present, or that to come : if ever it were needful, it is now needful, comparing what men are, with what they should be, to call this world to remembrance of itself, that it go not away in a sleep of sin. *If I am a father* (saith God) *where is my love ? If I am a Master, where is my fear ?*<sup>4</sup> If there be a heaven, where is our care in directing our lives for the obtaining of the same ? If there be any thing to do these men good, a remembrance of their mortality, and applying themselves to learn to die, should at least somewhat avail.

13. The hand-writing once against *Belshazzar*, caused his very heart to shake, and his knees to knock together, *Mene, Mene, Tekel, Peres.*<sup>5</sup> The word *Mene*, God hath numbered thy days, *Tekel*, thou art weighed in the balance. If men take not heed in time, it may be written of every one whose days are in the numbering, and we may fear lest the hand write *Peres* too, which may make all to

<sup>2</sup> Psalm 15. 28, 29.

<sup>4</sup> Mal. 2. 6.

<sup>3</sup> *Ber. in Cant.*

<sup>5</sup> Dan. 20. 5.

consider both what they are, and what they shall be.

16. When we see others dead, we may consider we shall shortly do the like, and take part in the same lot, that they have done before us. *Ruina præcedentium est admonitio subsequentium*, the fall of them who went before, is the admonition of them who follow after. In the mean season, if death be an enemy as it is, saith the Apostle,<sup>6</sup> then then let us watch it as an enemy, prevent it as an enemy, that so we may be able to endure the assaults thereof when need requireth, and at the hour of our departure, rather rejoice than fear.

17. Hereupon this present discourse of *Learning to Die*, shall first lay before thee (good Christian Reader) how necessary it is, in the first place for every one to enter into a serious remembrance of his end, and the manifold reasons that should move him to this remembrance.

18. Amongst these reasons, especially the meditation of his estate present, and the sundry afflictions incident to the same.

19. Correction causeth the scholar more painfully to apply himself unto his lesson: and do not the chastisements in this world cause us the rather to be more industrious in this learning? the means that call us away from so good a labour, are mentioned, and the manner how to avoid these means.

20. To make an entrance into this so solemn a subject, I was some time since occasioned by the treatable visitation, and most Christian end of that very worshipful Knight, Sir *Robert Southwell*, whose approved service in this Common-wealth, and good reputation in his country, is well known unto many: but of whose true heart to God-ward, both in the time of his life, and at the hour of his death, myself can truly relate before others. If there be (as without doubt there is) a duty which we owe unto the faithful departed, and a good remembrance to be had of those happy souls; then

<sup>6</sup> 1 Cor. 5. 2.

might I not omit a reverend mention of him, whose portion I trust assuredly is with God.

21. Look what a mournful mind during the time of his so Christian a visitation could at times consider of, and observe in private, I have been since by special motives drawn on to make that poor labour public, as a discourse proper unto the time. For although a consideration of our departure from this world be a subject not unfitting all ages; yet seeing we are fallen into those days, wherein many live as if they should never die, and die, as if with death all were done, and when they come to depart this world, they are so far to seek in a right disposing themselves to God, as if they seldom or never entered into any earnest consideration of the same at all.

22. Necessary are those many Treatises which tend to the amendment of life: for it is both an old saying, and a true saying, *benè vive, et benè morieris*, Live well, and Die well; but because upon our last conflict dependeth our eternal victory, against the professed enemy of our souls, the well behaving ourselves in this combat, must needs of all other be most necessary. To guide the ship along the sea, it is no doubt a good skill, but at the very entrance into the haven, then to avoid the dangerous rocks, and to cast Anchor in a safe road, is the chiefest skill of all. To run the race in good order, is the part of a stout Champion, but so to run towards the end of his race, that he may obtain the crown, is the very perfection of all his pains. Than a good life, what more Christianlike? but after that passed, to die in the faith and fear of God, what more divine? Wherefore to order aright the upshot of our own time, and farewell from this world, what more behoveful, if we respect ourselves? but in these occasions to be also helpful unto others, what more charitable, if we respect the communion of Saints, and that common joy we receive in the good of all!

23. We are charged not to let men live loosely,



and most unchristianly to depart this world, to lead their lives and to go out of their lives without order: what men do is one thing, what we wish were done, is another. God knows, and many can witness how often, how earnestly we call upon this careless world to remember that high and weighty business of the soul men have in hand. Though there be not in use, *Unguentes cum oleo*, which we find rather appropriate to the former times of the Church, and nearest unto the apostles themselves, yet we say with St. James, *Infirmatur quis? in ducat Presbyteros*. And to this end is our Church-form of prayer set down, *An order for the visitation of the sick*, so entitled.

24. We wish as heartily as any Christians can, that once the holy exercises of fasting and prayers were more devoutly put in practice than we see, and sorry to see they are not. We reverence antiquity, wherein without all question, God was more carefully worshipped, memorable deeds of devotion and hospitality to his glory, more cheerfully performed: what is consonant to faith and good manners, we allow and commend even in those, who seem other in the opinion of many, so far different from us, and we heartily wish that men might see our good works, *And so glorify our father which is in heaven*.

25. It is said of *Aristides*, who perceiving the open scandal likely to arise, by reason of contention betwixt him and *Themistocles*, to have besought him mildly after this manner; Sir, we both are no mean men in this Common-wealth, our dissension will prove no small offence unto many; good *Themistocles* let us be at one, and if we will needs strive, let us strive who shall excel the other in virtue and love.

The Elements though in quality diverse; yet do they all accord for the constitution of the body natural: what should Christians but accord for the conservation of the Church (that they be not a shame to Israel) which Church is a body mystical?

We are all sheep of that fold, whereof Christ is the Shepherd: we are all stones of that building, whereof he is the Corner stone, we are all branches of that Vine, whereof he is the stock: We have but one *God* for our father, that created us all, one Christ Jesus our Saviour, that redeemed us all, one Holy Ghost to our Sanctifier, that doth adorn us all. We are but Pilgrims and strangers, and we shall one day find, that a peaceable Christian life, with a good departure from this world (whereof I shall speak towards the end) shall stand us more in stead than all the world besides, when after much jangling, and beating our brains in matters of contradiction, we shall perceive that this charitable Christian-life was worth all: and therefore beseech we God, the Author of all good gifts, that *mercy and truth may meet together, that righteousness and peace may kiss each other*, and that his glory dwell in our Land, until we come to dwell in the Land of glory.





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DISCE MORI.

## LEARN TO DIE.

### CHAPTER I.

*Wherein is shewed, that as the most holy life of Christ ought to be unto all well-disposed Christians, a pattern of living well; so also His most holy death to be unto them a pattern of dying well.*

**T**HAT the most holy life of our Lord and Saviour Jesus Christ, is and so ought to be unto all well-disposed Christians, a pattern of living well; somewhat hath been spoken in the Treatise before going, of *Learning to Live*. Now it remaineth, that in the second place it be shewed (by God's assistance) by way of introduction into this present Treatise following, of *Learning to Die*, that the most holy death also of Christ our Redeemer, is, and ought to be unto us Christians, a pattern of dying well. It is a known axiom in Divinity, *Omnis Christi actio est nostra institutio*; every one of all Christ's actions serve for our institution; for if they be actions of his Deity, then they



serve for the strengthening of our faith, and if they be actions of his humanity (amongst which, his manner of dying is one, of all other to be observed) then do they serve for our instruction, both of living well, and dying well.

Now that Christ our Saviour's most holy manner of dying ought to be unto Christians a pattern of dying; it is the collection of two of Christ's great Apostles themselves, *I mean Saint Peter, and Saint Paul*; Saint *Peter* in his first Epistle 2. 21, *Christ, saith he, suffered for us, leaving us an example, that we should follow his steps*: Christ suffered for us leaving us an example; did this suffering of his tend only to his suffering of the pressure of this life only? no assuredly: his suffering, leaving us an example, did extend itself unto his suffering of death: in the manner then of his most holy death, Christ hath left unto us a pattern of dying holily. Saint *Paul, Hebrews, 12. 1, 2. Let us run, saith he, with patience unto the race that is set before us*; but what was this race? sure a constant suffering of death, of which he had spoken at large in the Chapter going before, laying there down, the memorable examples of many excellent men, in their constant manner of dying. Now to encourage Christians to run this race of dying, he proposeth unto them the example of examples, saying;

*Looking unto Jesus the Author and finisher of our faith*, as if he should have said, if you will learn to run well your last race, death, (a race we must all run sooner or later), yea, if you will so run this race, that you may ob-

tain the Garland at the end of your race: what is then to be done? Look unto Jesus the Author and finisher of our faith, who for the joy that was set before him, endured the Cross, despising shame, is set down at the right hand of the Throne of God. Look, saith the Apostle, for you have a good pattern unto which you may profitably look, and by looking learn for to run, that you may at the end of your race obtain the crown of eternal glory, look unto Jesus the Author and finisher of our faith; a faith that maketh believers happy. Look unto Jesus, or unto his suffering death; or unto the manner how he suffered death before he entered into glory. Into glory he entered but first he suffered death, proposing unto himself this glory, he endured the cross, and despised the shame; that is, he meekly endured that dolorous and ignominious death of the cross, which he suffered for us sinners to take view, as in a fair table of the behaviour of our Redeemer, both before and at the time of his suffering death, out of the holy Evangelists relating the same, concerning his humility before; *Mark* 10. 33. Our Saviour, saith he, being now about to go unto Jerusalem, where not long after he suffered death, he saith unto his Apostles; *Behold we go up to Jerusalem, and the Son of man* (as it were speaking of some other rather than of himself) *shall be delivered unto the chief Priests and Scribes, and they shall condemn him to death, &c.*

It was strange that Christ being now in Galilee, should know before what should befall him at Jerusalem: more strange, that

knowing what should there befall him, to wit, the suffering of death, he should notwithstanding willingly go thither, and go too with an *Ecce ascendimus*, behold we ascend or go, not an *hei ascendimus*, alas, we ascend, or go to Jerusalem; the Lamb goeth as meekly unto the slaughter as unto the Pasture. In this manner did our Saviour meekly dispose of himself to his death, as in his life-time, his patience was suffering all things, his prudence foreseeing all things, his clemency pardoning all, his humility even extending itself to the washing of his Disciples' feet. So also toward the period or end of his life, his fortitude was enduring all things, even the terrors of death, his charity ready to lay down his life for his very enemies, his obedience (which one calleth the Key of Heaven) his obedience, I say, unto death; yea, unto such, and such a death, so ignominious, so dolorous.

Again, touching his behaviour before his death, how did he in his supper-sermon, which was full of tender affections, as a Pilot in a calm tells the Mariners before of a tempest to come, as a Captain in an Army animates his Soldiers before the main battle began, as a Father at his death gives his children and friends about him good and godly instructions at parting: which manner of instructions of all others are wont most of all to move the hearers, when the givers of instructions have no long time to instruct, or give instructions any more, being now taking (as Christ our Saviour at this time was) their farewell of the world. Now a little before his

departure, how lovingly did he celebrate with his Apostles his last Supper; leaving them, and us all provision for our last journey; a provision to be often received, most especially towards our end, to our endless comfort. In the behaviour of our blessed Redeemer a little before his death, let us consider of some particulars only; for to instance in all, would require a large discourse: what should I speak of his sequestering himself from the assembly of the Apostles, to give himself unto prayer? Doth not this show that in all our distresses, especially when the time of our departure out of this world is drawing on, then we should of all other especially sequester ourselves to prayer? and with *Hezekiah* turn ourselves to the wall to bemoan our case alone with our good God, who expecteth that we should send up to him our sighs and Prayers, that he may send down to us his comforts, and mercies. Let us further observe in our Saviour, before his suffering, his admirable silence; at which *Pilate* wondered, and had *Pilate* known what a one he was, he might have wondered indeed, his silence might argue his mind wholly fixed upon heaven, and heavenly things: upon such things (when we are drawing to our end) our minds ought chiefly to be fixed. During the very time of his suffering, if we observe it, in the Eyangelists we shall find, that his cruel tormentors could not wrest from him, so much as an angry word; nay, so far was he from this, as that he prayed for them who at this time tormented him: Him, the most innocent that ever lived in the world; to behold him so maliciously pursued, so un-

justly condemned, so lamentably murdered, as never was any before him, and yet amidst all to pray for his persecutors, what an example of charity for us was here ! The time of our departing hence, is a time of forgiving all the world, and asking forgiveness of all whom we have any ways offended, a time of making restitution where wrong hath been offered ; at least of taking order that restitution be made, as much as in us lieth.

Now, now is the time when all mention of our own merits ought to fly away before the very cogitation of God's tribunal, they are not patches of our own works, that then will overcome and cover our sins, it must be the Robe that took a deep Scarlet Dye in the Passion of the Son of God, that must hide and cover all our offences ; now is the time when we turn away our eyes from our own poor deservings, and by faith fix them only upon the sole merits and deserts of our gracious Redeemer, upon whose mercies we are only to rely. Again, touching our Saviour's departure out of this world, as we ought at all times, so especially at this, for to meditate of his blessed passion ; and amongst other meditations, when we are now going the way of all the world, whom are we then to invoke ? to wit, God our father in Heaven, *Whom have we in heaven but him ?* Psalm 37, him did our Redeemer invoke, when he cried with a loud voice upon the Cross, saying ; *Father, into thy hands I commend my spirit :* Let the dying Christian remember the words of CHRIST dying, at this time remembering God to be a loving Father, not as he is a just Judge. *Fa-*

*ther*, saith he, *into thy hands I commend my spirit*. Our Saviour had before bequeathed unto his Apostles peace, unto his persecutors forgiveness, for their unjust persecuting him an innocent, unto the penitent thief Paradise, unto his dear Mother a loving Disciple, his garments unto the Soldiers to be divided among them; there remained only his soul to be bequeathed, this he bequeathed into the hands of his Father, using the words mentioned in the 31 Psalm. *Into thy hands I commend my spirit*, leaving out the words following to be used of every faithful believer at the hour and instant of his departing, *Thou hast redeemed me O God of truth*. It was Saint Austen's prayer, and it ought to be every good body's prayer; let thy last word upon the Cross (O my Saviour) be my last word at the time of my death: *Father into thy hands I commend my spirit*. But as the words, so the manner how our Saviour pronounced these words, is to be observed: when as the manner of men dying, the speech is wont to wax fainter and fainter, towards their end, now closing the eye, now opening the eye again, bowing the head now on the one side, now on another side, and last of all with a feeble voice they give up the Ghost: far otherwise it was with Christ our Saviour: for he with a strong cry and a loud voice, said, *Father into thy hands I commend my spirit*, and so he gave up the Ghost: thereby showing that his departure out of this life was full of assurance of his receiving up into glory, and so by him ought our departure hence to be, we trusting in the only merits and mercies of our blessed Re-

deemer, who liveth and reigneth with the Father, and the holy Spirit, one God world without end. *Amen.*

And this shall suffice to be spoken in the first place of our *Learning to Die*, proposing unto ourselves the best pattern for imitation of learning either to *Live* or *Die* that ever the world had : the particular instructions touching this *Learning to Die* remain to be handled in the Chapters following.

## CHAPTER II.

*An exhortation moving every one to apply himself to this lesson of Learning to Die Christianly.*

**T**RUE it is, that our abode here in this world, is an ordinance established of God, and may also in this respect be acceptable to man. To procure the continuance of life, by means ordained, is allowable : To avoid things hurtful to the preservation thereof, is behoveful. Wilfully to hinder our own health is not only against the course of nature, but a way to tempt the very God of Nature. To wish either to be gone soon, or to stay longer in this earthy station, when it shall seem good unto him, by whose appointment we all stand, is a part (saith one) of great ingratitude.

2. The time therefore allotted us to walk in, we may accept, until God call us away with thankful hearts : using that space to serve

him in holiness and righteousness. To desire with the Prophet,<sup>1</sup> that *God, who hath taught us from our youth up, would not leave us in age, when we are grey-headed, until we have showed his power unto them who are yet to come.* With *Hezekiah*,<sup>2</sup> if it so please God, to do him yet a little more service in the world: with *Saint Paul*, to be content to stay our dissolution, to be helpful to others: in which respect we may accept of, and wish (so it stand with the good pleasure of God) yet some farther continuance of ourselves and others.

3. The true Israelite, in desiring so heartily the life and preservation of *David* their King, because when he should be taken from them, *the light of Israel would be quenched*,<sup>3</sup> and many a good Israelite should, as *Jacob* said, *bring his grey hairs with sorrow unto the grave*,<sup>4</sup> did herein shew no less dutiful than godly affection.

Notwithstanding, seeing that man hath here only a course to finish, which being finished, he must away, seeing that life is a debt to death,<sup>5</sup> who hath absolute authority over all, then as the Prophet *Daniel* said, *Hear acceptable counsel*.<sup>6</sup> Nay hear, O man! counsel by the wisest amongst men from the God of heaven, *Remember thy Creator in the days of thy youth*, or at least, before the days come, wherein thou shalt say, *I have no pleasure in them*,<sup>7</sup> that is, thy approaching end. It is sufficient, saith *Saint Peter*, *that we have spent*

<sup>1</sup> Psalm 7. 16.

<sup>2</sup> Isa. 38. 4.

<sup>3</sup> 2 Sam. 21. 18.

<sup>4</sup> Gen. 42. 38.

<sup>5</sup> ὀφείλημα θανάτου.

<sup>6</sup> Dan. 4. 24.

<sup>7</sup> Eccl. 12. 1.



*the time past, after the lusts of the Gentiles.*<sup>8</sup> Time past, that is gone, and cannot be recalled. Now therefore, for God's sake be careful for the time to come. That we are not born Angels, we see; and experience doth shew we are all mortal: like the flower, we have a time of growing, and a time of withering away again, and blessed is he that considereth these things: *Live well, and Die well.* If we take heed in time, we may *Live*: and not *Die*, we cannot. Neither are we to regard how long we live, but how well we live.

4. To take then a *Religious remembrance* of our end, as a potion next the heart in this miserable world, that begins apace to wax sickly in the Doctrine of the *Resurrection*, and goes forward so coldly in the exercises of *christian piety*; will with God's help, be a warm and special preservative to the soul. To *Learn to die*, is a lesson worthy our best, and best disposed attention; being a special preservative unto a happy end, wherein consisteth the welfare of all our being.

5. *David* who was for his learning a Prophet, for his acceptation, saith the Scripture, *A man after God's own heart,*<sup>9</sup> was then very studious in his learning, when after watching, and fasting, he besought God he might be instructed, concerning the *number of his days, and the time he had yet to live:*<sup>10</sup> Like the careful Scholar that breaks his sleep, forsakes his meat, is often in meditation, when he labours and beats upon some serious subject.

6. Now therefore of all lessons or learnings,<sup>11</sup> then a Lesson of Learning to Die, what

<sup>8</sup> 1 Pet. 4. 3.

<sup>9</sup> 1 Sam. 13. 14.

<sup>10</sup> Psa. 39. 5.

<sup>11</sup> *Μαθημασία.*

more weighty, what more divine? *Where is the Scribe, where is the Disputer?*<sup>12</sup> what is it to have the force of *Demosthenes*, the persuasive art of *Tully* so great an Orator? What is it by Arithmetical account, to divide fractions, and with the man of God, never to think of numbering the time we have yet to live? what is it by Geometrical practice to take the longitude of the most spacious prospects, and not to measure that which the Prophet calleth only *a span long*? what is it to set the *Diapason* in a *Musical concert*, and for want of good government to lead a life all out of tune? What is it with the Astronomer, to observe the motion of the heavens, and to have his heart buried in the earth? With the Naturalist, to search out the cause of many effects, and let pass the consideration of his own frailty? with the Historian, to know what others have done, and to neglect the true knowledge of himself? With the Lawyer, to prescribe many laws in particular, and not to remember the common law of Nature, that all must die, which is a Law general? In a word, what is it for the deepest worldlings to be able by reaching policy, to compass plots of high enterprise (as Doctors in that faculty) and die (God knows) like simple men? Surely all is nothing worth: for without this, all their policy is misery, and their knowledge ignorance. *If thou art wise be wise then unto thine own soul.*

As the rich man, saith *Fulgentius*,<sup>13</sup> spoken of in the 16th of Saint *Luke*, was poor in all his pomp, and mourning in all his mirth; so

<sup>12</sup> 1. Cor. 1. 30.

<sup>13</sup> *Ful. Epist. ad Gal.*

are those who *Live*, and never *Learn to die*: ignorant is all their knowledge. For why? the greatest *Rabbins* in these professions, may come with *Nicodemus* to be catechized in this learning, wherein, either as *Babes* they have not received the first rudiments, or as *very truants*, have a little by rote, and so soon forget all.

7. Well, the perfection of our knowledge is to know God, and ourselves: ourselves we best know, when we acknowledge our mortal being. As men we die naturally, as Christians we die religiously. In the School of Christ, first, by mortifying the old man, we endeavour to die to the World. By our dying to the World, Christ is said to come and live in us, and by our dying in the world, we are said to go to live with Christ.<sup>14</sup>

Now therefore seeing to die is so necessary, and to die well is so Christian-like,<sup>15</sup> let every one apply himself soberly to this learning, as the greatest part of true wisdom.

8. How many in the world be there that think themselves wise, in beating their brains about frivolous matters (it is a common disease) some being more busy to know where Hell is, saith Saint *Chrysostom*,<sup>16</sup> than how to avoid the pains thereof: others pleasing themselves in pelting and needless questions, to seem singular amongst men: when they come to depart this world, then they perceive they have spun a fair thread, and they wearied themselves in vain: then consider how they should rather have applied themselves as they ought.

<sup>14</sup> Gal. 2. 20.

<sup>15</sup> Phil. 1. 23.

<sup>16</sup> *Chrys. in hom. 31.*

9. Wherefore to grow more and more out of love and liking with these transitory delights, to break off by little and little from this wearisome world to hie homeward, disposing himself for the day of his departure, is a course most beseeeming every wise Christian. Let the vain-glorious (who with the *Chamelcon* live by the air, and therefore is said to be ever found gaping) let them, who have with the *Moon*, but a borrowed light in the world, not light in themselves (and therefore are still *waxing and wuning*;) let them, I say, follow shows, and shadows, all which shall perish in the twinkling of an eye: but let the wise Christian man *Learn to die the death of the righteous*,<sup>17</sup> that so he may live joyfully, *here and hereafter*.

10. That which foolish men are willing to do in the end, wise men do in the beginning. Wisdom it is with *Noah* to build an Ark,<sup>18</sup> while the season is calm: with *Joseph* to lay up store in the days of plenty:<sup>19</sup> and while the weather is fair, to bethink ourselves of a tempest: In a word, when opportunity doth serve to follow a thriving husbandry, sowing the seed of godly actions in the field of a repentant heart, that so at the Autumn or end of our age, we may reap the fruits of everlasting comfort.

We are for the most part even out of the world, before we ever consider our condition in the same: and we then begin to direct our course aright, when the time is come rather to make an end. Would to God we would remember that worthy saying of one when he

<sup>17</sup> Ps. 116. 15.    <sup>18</sup> Gen. 6. 12.    <sup>19</sup> Gen. 41. 38.

was now drawing towards the period of his time ; When I was a young man, my care was how to live well ; since age came on, my care hath been how to die well.<sup>20</sup> And of another, who brake out in these words: In this life now nothing is more sweet unto me, than to prepare for a peaceable passage from the same.<sup>21</sup> With *Martha*, we are cumbered about many things: *Mary* that sat musing, chose the good part: *unum necessarium*, One thing is necessary: *Learn, O learn to die.* *Solomon*, seeing God hath given me peace, I will build him a Temple ; every careful Christian ought to say, seeing God hath given me space to provide me for my end, sure I will provide me to leave providing for the time to come, until our last extremities, it is a part of great improvidence.

11. The enemy that is often looked for, doth least hurt when he makes assaults. If this Basilisk death, first see us, before we see it, there is some danger ; but if we first descry the Basilisk, then the Serpent dieth, we need not to fear. The tempest that is before expected, doth less annoy, when the storm shall arise.

He that leaveth the world, before the world leaveth him, thinketh of the day of his dissolution: as the *Sick man hearkening to the Clock*, shall give Death the hand, like a welcome messenger, and with *Simeon*, pray *depart in peace.*<sup>22</sup> Yet that weather is fair, we may

<sup>20</sup> *Quando juvenis, curavi bene vivere, quando senex bene mori. Sen. Epi. 62.*

<sup>21</sup> *Nihil suavius in hac vita quam ut quietus fiat exitus ex eadem: Aug. Mat. Mon.*

<sup>22</sup> *Luke 2. 29.*

frame an Ark to save us from the flood:<sup>23</sup> yet *Jonas* calls in the streets of *Nineveh*:<sup>24</sup> yet wisdom crieth to all that pass by. *Usquequo?* O how long will you love vanity?<sup>25</sup> Yet the Angels are at the gates of *Sodom*, yet the Prophet woos, *O Juda, how shall I intreat thee?*<sup>26</sup> yet the Apostle beseecheth for Christ's sake that we should be reconciled unto God.<sup>27</sup>

To conclude, yet the Bridegroom tarries and stays the Virgin's leisure, to have them enter with him unto the marriage solemnity.<sup>28</sup> Lord, that they would make speed and cast off many mere vanities, seeing the joys of heaven tarry for them. The pleasures of this world, are pleasures in show: but the pleasures that Christ hath laid up for them that are his, are pleasures indeed.

*God Almighty increase in our hearts a desire of this learning, that so we may live in his fear, and die in his love to live for ever.*

### CHAPTER III.

*The causes why men so seldom enter into a serious remembrance of their end.*

**C**AN we sufficiently wonder, that the regenerate man, whom God hath made by grace, a contemplative creature, and by glory equalled unto the state of Angels, should be so delighted in the affairs of this uncomfortable world, so enchanted with the

<sup>23</sup> Gen. 7. 5.

<sup>26</sup> Hos. 6. 4.

<sup>24</sup> Jon. 3. 4.

<sup>27</sup> 2 Cor. 5. 20.

<sup>25</sup> Prov. 1. 21.

<sup>28</sup> Mat. 25.

Harlot-like allurements of sin, so carried away from himself, by the sway of sensual security, as utterly to cast away all remembrance of this their end, and to become worse than an Idol of *Canaan*, which had eyes and saw not, that is, to have a *Reasonable soul*, and understand not?

To induce the sons of men lightly, and loosely to pass over a religious remembrance of this their end, is the sleight of him, whose business was, and is; at, and since the fall of *Adam*,<sup>1</sup> to slay souls, *Nequaquam moriemini*; Tush, saith he, you shall not die at all: as if he would have the remembrance of death but a melancholy conceit: and lest it should make in man's heart too deep an impression of the fear of God, he will have the forbidden tree to delight the eye, fair words to please the ear, and drive all away: *Eritis ut Dii*. Why? saith he, you shall be as Gods: when his drift was to have them Devils.

2. By this we see, whose practice it is to make the world run at random as it doth, and so many graceless Libertines, by a careless course to pass over their days in vanity, their years in folly, so long until they be taken by the *evil day*, when they think not of it, *as birds in the snare, or fishes in the net*,<sup>2</sup> saith the Wise man, and so become utterly undone for ever.

3. To muse of our end is none of our thoughts, ask our own hearts and they will tell us, all this is true. To hear Saint *Paul* speak of judgement to come, is too chilling a doctrine for our delightful dispositions, and makes us cold at the heart, we cannot abide

<sup>1</sup> Gen. 3. 4.

<sup>2</sup> Eccl. 9. 12.

to stay upon such austerity: with *Felix* we are not at leisure,<sup>3</sup> for this jarring music which sounds not aright in the comfort of our worldly pleasures, and therefore *will hear it another time*, haply not at all. By all which it is probable, that if any Physician would take upon him to make men live ever in this World, what a multitude of Patients should he have?

To think of Death, it is *Acheldama*, a field of blood: but to let the time slide wastefully, and our sins increase dangerously, to promise unto ourselves many days, to hear *Placentia*, and to be told of *peace, peace*, though sudden destruction be never so near,<sup>4</sup> is our pleasing ditty, until the soul be rocked asleep in sin, and sleep as *Sisera* (which God forbid) he slept, but never waked again.

4. Merciful Lord, what will become of this at the last? If nothing else, yet the daily instances of death before us do evidently show what shall in like manner shortly betide ourselves. The interlude is the same, we are but new actors upon the stage of this world. The careless libertine plays the fool: all are actors of several parts: they which are gone have played their parts, and we which remain are yet acting ours: only our epilogue is yet for to end. Our ancestors gave place to us, and so must we to a succeeding posterity, that shall remain when we are gone: there is no remedy, it cannot be avoided.

5. It is a marvel above marvels that in a battle where so many before our eyes go to the ground, paying the debt to nature daily, our remiss hearts can take no warning to enter into some remembrance of our state. The neigh-

<sup>3</sup> Acts, 24, 22.

<sup>4</sup> 1 Thes. 5. 3. Jer. 8. 11.



bours' fire cannot but give warning of approaching flames. *Mihi heri, tibi hodiè*: Yesterday to me, to day to thee,<sup>5</sup> saith the Wise man: whose turn is next, God only knows, who knows all. He that once thought but to begin to take his ease, was fain that very night, whether he would or no, to make his end.<sup>6</sup>

6. If nothing else, yet so many, so apparent precedents should move us to shake off this strange forgetfulness, unless that complaint of *Cyprian*<sup>7</sup> be also verified. We will not know that which we cannot but know. Good Lord, into what a dangerous lethargy of the soul are we fallen? when so many sad spectacles before our eyes, which are so often sounding in our dumbest ears, can nothing move, or at least so little, as suddenly all is gone? Our moving is with *Agrippa*, in *modico tantum*, but only somewhat which by and by is forgot and gone, and so we think of our end by some running fits, and no more ado. Our consultations are; we will, and we will not: and so with the sluggard nothing is done.

What long discourse have we in greatest meetings, but dead men are partly (if not chiefly) the subject of the same? How often hear we the solemn knell, when ourselves can say; Well, somebody is gone? Do we not pass by the graves of many, who for age and strength might have rather seen us lead the way? and yet for all this, we dream, as if there were no death at all.

7. Go to, saith *Solomon* to the slothful, sleep

<sup>5</sup> Eccl. 38. 23.

<sup>6</sup> Luke 12. 10.

<sup>7</sup> *Nolumus agnoscere quod ignorare non possumus. Cyp. de vanit. ido.*

on, necessity will come upon thee like an armed man. Let fools, as they do, but make a sport of sin, and say with the old Epicures, why, what have we to do with death?<sup>8</sup> They shall one day find that death will have to do with them, when he shall strip them into a shrouding sheet, bind them hand and foot, and make their last bed to be the hard and stony grave. Of which sort of men that moan of *Moses* may justly be renewed: *O that this people were wise, and would remember the latter things.*<sup>9</sup> That they would call to mind, *The days will come,*<sup>10</sup> and God knoweth how soon too, *When the keepers of the house shall tremble, which are the hands, when the strong men shall bow themselves, to wit, the legs, when they shall wax dark that look out of the windows, that is to say, the eyes, when the ears or daughters of music shall be abused, when the Grasshoppers or, bended shoulders shall be a burden, when the wheel shall be broken at the cistern, that is, the heart, whence the head draweth the powers of life; in a word, when dust shall turn to dust again, the joints stiffened, the senses benumbed, the countenance pale, the blood cold, the eyes closed, the brows hardened, the whole body all in faint sweat wearied.* In which words *Solomon* exhorteth the young man to remember his Creator in the days of his youth, and withal bids him look upon an old man, and there see a spectacle of infirmity indeed.

*O earth, earth, earth,* saith the Prophet, *hear:*<sup>11</sup> the first *earth* may show whence we were, the second, what we are, the third, what

<sup>8</sup> ὁ θάνατος ἔδεν πρὸς ἡμᾶς. <sup>9</sup> Deut. 32. 29.

<sup>10</sup> Ecc. 12. 34. <sup>11</sup> Jer. 22. 29.

we shall be: and sure we cannot look upon the earth, but methinks we should think of our graves.

8. Almighty God clothed our first Parents with the skins of dead beasts,<sup>12</sup> that when they saw what was about them; they might remember, by reason of sin, what should become of them: when Christ shewed, at his *transfiguration* upon the Mount, *Peter* and *James* a part of his glory, he shewed them withal *Moses* and *Elias*,<sup>13</sup> two dead men, or departed from men, which might be withal a remembrance of their mortality. When the Prophet *David* spake of man's uncertain condition, and certain end in the 49th Psalm, because it is so long before the most glorious amongst men in the eye of the world, will remember themselves to be but men; first, he speaketh unto all, *Hear all ye people*: And lest any should think themselves exempted, then unto all of all estates, *High* and *low*, *rich* and *poor*, one with another: and because he would have it known to be a matter of importance indeed, he saith: *My mouth shall speak of wisdom, my heart shall muse of understanding*: uttering the self-same twice over, as if we might wonder what the Prophet had to say, which is indeed his own wondering; *Seeing that wise men die as well as fools; that death gnaweth upon them, that their beauty shall consume in the sepulchre; that they shall carry nothing away with them: that all their pomp shall leave them, when they go and follow the generation of their fathers: yet for all this they think that they shall continue for ever,*

<sup>12</sup> Gen. 3. 21.

<sup>13</sup> Matt. 17. 3.

*and their dwelling places endure from one generation to another, calling their Lands after their own names. This is their foolishness,* saith he. And surely, as in many other things the wisdom of man is foolishness with God, so is it in this. Two Ships meet in the Sea, those in either of them think that the other goes, but they in their own ship think they stand still: so is it with men, they suppose only others to come towards their end, but not themselves. The people of the Jews had their burying places without the City, but Christians have them in, and near their Churches, as if in their Devotions, there ought they to think both of Christ's and their own death.<sup>14</sup>

9. *Joseph of Arimathea*, a rich man, (as we read in the gospel<sup>15</sup>) had a sepulchre in his garden: surely, in places where we take felicity, we should not, but have a mention by some good thought at least of our mortal being: in all other affairs we are often vigilant, but in this which is the chiefest of all, so remiss, as if it were but a game. It is not so, the matter is weighty.

Therefore if we would watch Death, which in times of our greatest delights most watcheth us, and often taketh us too, then would we not live as we live, and sin as we sin, but give a thousand dalliances a bill of divorce, as if for their baggage dealing, we should have no more to do with them: then would we spend the time which we were wont to pass over in fruitless pastimes, in good and godly actions rather, which are wont to follow men alive and dead.

But so long as we live without consideration,

<sup>14</sup> 1. Cor. 11.

<sup>15</sup> Joh. 19. 31.

and spend our days as if we had an estate of fee-simple, or patent at large to continue as we list, we commit sin as easily as beasts drink water, without remorse, without fear.

10. One of the greatest evils in the life of man, is a careless neglect of God's worship: one of the greatest causes of this neglect, is the forgetfulness of his end. Therefore (saith *Gregory*<sup>16</sup>) do so many cast off all care of christian piety, because they never care at all to mind their present condition, which is a condition subject unto vanity.

When the Prophet *Jeremy* would show the state of *Jerusalem*, to have become altogether irreligious, without mentioning many causes; he expresseth the main cause in brief, as thus, *Non est recordata finis*, She remembered not her end.<sup>17</sup> So, by this we see, Satan hath no more dangerous device to draw men from God like *Absalom*,<sup>18</sup> who stole away the hearts of the people when they were going down to do homage to *David* their King, than by stealing from their hearts a remembrance of their end.

11. The *Panther*, as it is written of him, knowing how beasts fly from him, by reason of his ugly head which frays them, thrusts only his head in some secret corner, whilst they gazing on his goodly spotted hide; nothing suspecting their approaching end, suddenly he breaketh out and preyeth upon them.

So this foul-headed *Panther* Satan, perceiving well how much delight men take in worldly pleasures, hideth his deformed head; setting out his fine coloured skin, that is, the glory and vanity of pleasant, but dangerous

<sup>16</sup> *Greg. Mor.*<sup>17</sup> *Lam. 1. 9.*<sup>18</sup> *1. Sam. 9.*

delights, whilst in the mean time, they neglecting their enemy, their end: he suddenly seeketh to entrap and devour them.

Wherefore men had need to be prepared and vigilant in this respect, that they may be ever provided against his so subtle deceits, and *remember their end, before it end them*; that is, before it be said, as unto *Ahaziah*, *Thou shalt not come down from thy bed, unto the which thou art gone up*:<sup>19</sup> and that which is chiefest of all; before the soul by a consumption of sin pine to death.

12. Blessed Lord, who (were he not careless in the superlative degree) would not sometimes retire himself from this cumbersome world and remember that, which almost he cannot forget, *that he must needs die*.

Why did God leave (saith St. *Austin*<sup>20</sup>) the last day of our life unknown to us? Was it not because every day should be prepared of us? which preparing we may not neglect, upon pain and peril of loss for ever. Wherefore let them take heed in time, who pass over their days *Pharoah-like*, *Atheist-like*: saying, *Who is the Lord?*<sup>21</sup> when we should have said, who is *Pharaoh*? even a miserable creature.

*We have sinned*, say careless men, *and what evil is happened to us?*<sup>22</sup> iniquity lies unto itself, and deceives sinners. God is not mocked: be they well assured that death, like a Sergeant, sent from above upon action of debt, at the suit of nature herself, will sooner or later attach and arrest them all, and make them answer

<sup>19</sup> 2 Reg. 1. 4.

<sup>20</sup> *Aug. Ep. ad Dies.*

<sup>21</sup> Exod. 5. 2.

<sup>22</sup> Eccles. 5. 4.

this high contempt, where God himself is a party, at the Court of heaven.

Let them know that all must yield, be they as strong as *Sampson*, as glorious as *Herod*, as mighty as *Alexander*. This Tyrant Time will sweep them all away: *Moses* upon the Mount *Abarim*,<sup>23</sup> *Aaron* upon the Mount *Hor*,<sup>24</sup> *Methusalah*, after so many years.<sup>25</sup> The holiest, the healthiest, where, or when we know not, all must down when death cometh, which death is like the Serpent *Regulus*, no charming can charm him. We daily see it, and will not stick sometimes ourselves to say as much. If any happen to mention that proverb, wherein some affirm *Hominem esse*, that man is a continuer for a day,<sup>26</sup> or only goeth forth to his labour until the evening, as the Prophet speaketh, we make it a speech of course and custom, *We are all mortal*: 'tis true, but surely this we speak, *Magis usu, quàm sensu*, More of custom than feeling: for in very deed we remember nothing less, as if it were only some arbitrable matter, or discoursitive, and so we bring our years to an end as it were a tale that is told,

13. Of all other, we cannot sufficiently marvel, that old men, who for any long abode here, have not, *quod sperent quidem*, that which they may so much as hope for, when as now drooping nature putteth them in mind, that their continuance is not long, when bended back makes them look down, whether they will or no, and bids them think of their hearse or grave: to see these either addicted to the

<sup>23</sup> Dent. 32. 49.    <sup>24</sup> Num. 20. 23.    <sup>25</sup> Gen. 5. 27.

<sup>26</sup> ἐφήμερον.

unsatiable desire of gain, or given unto the lightest behaviour of youth, shows them to be far from this religious remembrance of their end.<sup>27</sup> A Heathen man would blush for shame, to see the unseemly matches, and marriages of our time, wherein age and youth are yoked together: a thing so contrary in nature, so unseemly in reason, as nothing more, and the inexcusable folly of age, to be so far from a consideration of that which is seemly, both before God and man. *Tully* could say long ago of evil government amongst men: old men's weapons, what should they else be, but exercises of virtue?<sup>28</sup> In Christianity more fit were it a great deal for them to be at their devotions, than to do often as they do. *Isaac* thought it time at these days to commune of blessing and of his end: *My son, let me bless thee, I am old, and know not the day of my departure.*<sup>29</sup>

In the second of *Samuel*, and nineteenth chapter, *David* maketh offer to an aged man, *Barzillai*; that he should go with him, and be in his court at Jerusalem, in effect, to live delightfully; but *Barzillai* on the other side, maketh a contrary request to *David*, that he might return to *Gilead*, and die in his own country, and be buried in the grave of his Ancestors: as for any pleasure that he could take, he said, his time was gone, his sense of tasting was decayed, for sweet music he did not affect, whose time of hearing was now

<sup>27</sup> *Si juvenis luxuriat, peccat, si senex, insanit. Sophocles.*

<sup>28</sup> *Aptissima arma senum exercitationes virtutum. Cicer. de Senec.*

<sup>29</sup> Gen. 27. 2.



past : if he could for that little space which remained, do any good exemplarily, it was as much as they required. In this they do as much labour in effect and more, that sit at the stern and govern, as those that toil and toss otherwise. But to move age to this consideration of their departure hence ; the very beholding of others that go before them, is in all reason sufficient.

It is said of *Paulus simplex*, an holy Man, who took his name of his manners, flying the occasion of enticements offered ; trembling in body, but constant in mind, by devotion he grew to a great familiarity with Christ so as upon consideration of human frailty, he wholly addicted himself to the actions of piety, until his dying day. Now the old man seeing so many go before, ever fixed his eye upon his end. In like sort, men well disposed, as they draw nearer and nearer unto their end ; are, or ought to be more devout every day than other, like those who digging in the mine, are most busy, when they come near where the treasure lieth, and do as the natural motion, which is more forcible, as it cometh nearer and nearer to the centre.

14. When the third Governor over fifty, of whom mention is made in Kings,<sup>30</sup> saw but his two fellow Captains over fifty devoured before him, they and their fifties, it went so near his heart that *for which he fell down and besought the man of God, that his life might be precious in his sight.* How many fifties in late years of mortality and war have we seen or heard, to have been devoured by death ? how many of

<sup>30</sup> 2 Kings 1. 13.

our fellow soldiers in this spiritual conflict, in which we all fight have we seen die in the field? how many of our dearest friends have taken their leave and gone before? and yet for all this, there is no coming to make humble supplication (I say not to the man of *God*, but) to God himself, that our lives and deaths may be precious in his sight, as is, saith *David*, *the death of his Saints*.<sup>31</sup> The publicans, but hearing the axe to be laid to the root of the tree, and that every tree which did not bring forth good fruit, should be hewn down and cast into the fire, it made them come to *John the Baptist* with their *Quid faciemus?*<sup>32</sup> O what shall we do to avoid these things? the men of *Nineveh* hearing but once of their imminent end, it wrought such and so great remorse in them, as they all out of hand, *fasted, put on sackcloth*, and sorrowed for their sins.<sup>33</sup> When we descry things afar off, we do not so well discern them, whether they are so and so: after the same manner, when we think of our end, even afar off, we do not consider what we are: how mortal, but we are forgetful: as *Nebuchadnezzar*, I saw (saith he) a vision, but it is gone.<sup>34</sup>

15. Often hath God knocked at the door of our hearts, to advertise us of mortality. For, who is there that hath not sometime experience in himself, by feeling the infirmity of his declining nature, by avoiding the perils of apparent danger, besides the sundry warnings to this effect, whether he must? and here we may all wonder at the mercy and patience of

<sup>31</sup> Psalm 116. 15.    <sup>32</sup> Luke 3.    <sup>33</sup> Jonas 3. 8.

<sup>34</sup> Dan. 2. 5.

God, who by these motives doth admonish us of our approaching end. But yet for all this, how little humbling of ourselves is there before him whose dominion reacheth *unto the ends of the earth, whose power is above all powers, from generation to generation, world without end, who bringeth to the grave and raiseth up again.*<sup>35</sup>

16. What a dangerous course is it, never to awake Christ, though the ship leak, and be often in peril of drowning? never to think on God, until we stand in need of him? never begin to live, until we are ready to die? never to call to mind that *time of times*,<sup>36</sup> until we hear the Trumpet sounding? until we see the Graves opening, the Earth flaming, the Heavens melting, the Judgment hastening, the Judge with all his Angels coming in the clouds to denounce the last doom upon all flesh, which will be unto some *Woe, woe*; when they shall cry unto the Mountains to cover them, and for shame of their sins, hide themselves, if it were possible, in hell fire. If we have any fear, this should move fear: if any remembrance, this should cause a careful remembrance of our end. O consider, saith the Prophet, you that forget God. *Lest he take you away and there be none to deliver you.*<sup>37</sup> *Salvation is a matter of great earnest.*

17. Our Saviour Christ by those Parables of the *Wise Virgins*,<sup>38</sup> and *watchful servants*; <sup>39</sup> what else doth he teach his Disciples, and us all, but in so weighty a cause to be careful

<sup>35</sup> 1 Sam. 2. 6.

<sup>36</sup> 1 Thes. 4. 16. John 5. 25. 2 Peter 3. 10. Mat. 16. 27. Mat. 24. 41. Apo. 6. 16.

<sup>37</sup> Psalm 50. 22. <sup>38</sup> Mat. 25. 3. <sup>39</sup> Luke 2. 37.

indeed : we have as much need as any that ever lived under the cope of heaven, considering these sinful days.

When God said, *The wickedness of men is great upon earth,*<sup>40</sup> it was time for Noah to prepare for an *Ark to save himself*. When once the *cry of Sodom was ascended to heaven,*<sup>41</sup> it was time for Lot to think of his departure unto the *Hill Countries*. As in the sick man, so in this world : after many strong fits when it begins to trifle idly with every fancy, we may partly gather by these sickly signs, which way it is drawing, and say, *God of heaven help that world, for it is a weak world indeed.*

18. These be no days to live securely in : but rather time and high time is it for every one to amend one, that God may have mercy upon us all. Have we not example by them that *sleep until the Bridegroom's coming,*<sup>42</sup> that every knock will not be sufficient warrant to enter ? By him that *wept for a blessing,*<sup>43</sup> when it was too late, that every sigh will not be satisfaction for our sins ? 'Tis most sure, and we had need to look to it in time : *where the tree falleth there it lieth.*<sup>44</sup> And as the last day (saith Saint Austen) of our life leaveth us : so shall the day of doom find us. To let all alone until it be too late, was their folly, who long since were drowned in the flood. To cast only for wealth and ease, was his worldly wisdom, that made a sudden farewell from both : *when that night his soul was taken from him*, taken from him, and so not yielded of him. To defer all unto the last push, never entering into a reli-

<sup>40</sup> Gen. 6. 5.    <sup>41</sup> Gen. 19. 14.    <sup>42</sup> Mat. 25. 13.

<sup>43</sup> Gen. 17. 38.    <sup>44</sup> Eccl. 11. 3.

gious remembrance of our end is an effect of that ill spirit, called sensual security, which kind of spirit is not cast out but by fasting and prayer.

## CHAPTER IV.

*How behoveful it is for every Christian man, soberly to meditate of his end, which is his happy condition in the life to come.*

**I**N the whole tenure of a Christian life, no part more heavenly than that we spend in a religious meditation, no subject more nearly concerneth the state of man, than often to beat upon a *remembrance of his end, which is his happy condition in the life to come*; wherein consisteth the centre of all his desires, the harvest of all his labours, his sure and most happy repose for ever.

How behoveful then is it for every one to sequester himself sometimes from incumbrances of the world, *Vacare Deo*, to be at leisure for God, and to call his best thoughts to counsel to this business of his soul: the manifold effects of so good a practice will easily show and approve as much. For, who is there that with *Ezekias* will not fail to set his household, his life, his soul, and all in order, when once that of the Prophet *dispone domui tuæ*,<sup>1</sup> offers itself? O man unto thy best, and best disposed meditation, set thy house in order: now there is, *Domus conscientiæ*, a house of thy consci-

<sup>1</sup> *Essay* 38. 1.

ence : *Domus corporis*, a house of thy body : *Domus familiæ*, a house of thy family : *Domus æternitatis*, a house of eternity : all these must be set in order by thee. The house of thy conscience by good life, wherein thou mayest live quietly according to that, *revertere anima in requiem*, turn unto thy rest, O my soul. The house of thy body, by keeping it pure, according to that of the Apostle, *This is the will of God, even your holiness.*<sup>2</sup> The house of thy family, by well governing it, and disposing of these temporal blessings at the last, according to this of the Prophet *Esay*, *Dispone domui tuæ*, set thy house in order. The house of eternity, by mercifulness unto the poor, according to that of our saviour, *Luke* 16. 9. *Make you friends of the riches of iniquity, that when you shall want, they receive you into everlasting habitations.* Who is there that will not sit down and cast over his bills of account, before he run too far in arrears, that thinks throughly he shall (before long be) hear his master's voice to warn him out of office, *Jam non poteris villicare*, Thou shalt be no longer Steward.<sup>3</sup>

2. In a generality, how this or the like remembrance causeth a careful direction of all our life, when any temptation doth come, that of the Wise man doth briefly express : *My son, remember thy end, in whatsoever thou shalt take in hand, and thou shalt never do amiss.*<sup>4</sup>

3. This remembrance, if it did sink into the heart, whereas often like a piece of music, it soundeth in the ear, then would it work better effects in the world, than commonly it is wont.

<sup>2</sup> 1 Thes. 4. 3.

<sup>3</sup> Luke 16. 2.

<sup>4</sup> Eccles. 1. 10.

If covetous men, who seem possessed with spirit of having, who like *Moles* and *Ants* are always turning in the earth. If the proud, who like *Giants* with contempt disdain the meaner of the world, who are made of the same mould as well as they are, did deeply consider that of the Heathen, *Mors sceptraligonibus æquat*, that death equals all, and that all one of these days shall become a clod of earth, when the same Death like a strait searcher will see that they carry away nothing with them, when they must strike sail, when those lofty looks shall be laid full low and all their glory be eclipsed : some good thought to this effect, would make them keep within compass, and say with *Naaman the Syrian*, *God be merciful unto us in this one thing*,<sup>5</sup> that we think not oftener of our end.

4. Would any *Amnon* commit that freely in the sight of God, which he shameth to commit in the sight of the meanest of all God's creatures?<sup>6</sup> Would any *Ahab* oppress and wrong poor *Naboth*,<sup>7</sup> if he did himself remember he were but a sojourner, as were his forefathers, that shortly he must become worms' meat ; and that after an evil course, he must then go to answer for all, when the heart shall feel for wrong offered, many a cold pull, and the sin of oppression lie upon the soul as heavy as lead ?

Some there are (*saith Job*)<sup>8</sup> that remove the land-marks, that lead away the ass of the fatherless, that make the poor turn out of their way : many are so far from doing good, as not

<sup>5</sup> 2 Kings 5. 18.

<sup>6</sup> 2 Sam. 13.

<sup>7</sup> 1 Reg. 33. 9.

<sup>8</sup> Job 31.

to harm others, may be accounted a great benefit received from them. Doth not the crying sin of oppression, like *Abel's* blood go up to God: seeing there is *vox sanguinis*, a voice of blood, which is *vox justitiæ*, a voice of justice? assuredly it doth, it doth.

Is there an *Ite maledicti*, go ye cursed, for them which do not feed the hungry?<sup>9</sup> and shall they go free that take away the bread of the hungry? Is the punishment so great for them that lodge not the stranger? and is there nothing for them that wrong the fatherless and stranger? If those who clothed not the naked, find it so hard a doom, what may they fear that take away the clothing of the naked? well, there will come a day, when men may wish they had showed mercy.

Our inferiors (saith a godly father<sup>10</sup>) do so look for our mercy, as we at time of need would look for God's mercy. Our Saviour Christ, to forewarn Revolters, said, *Remember Lot's wife*: so it may be said to advise all oppressors, *Remember poor Naboth's Vineyard*.

5. To call to mind that this world and the glory thereof so soon passeth away, that we are *here to-day and gone to-morrow*: If nothing else, yet with men of reasonable capacity, this were enough (were it considered) to quench the thirst of avarice, to hold in the hand of revenge; in a word, to contain all men within the lists and limits of a christian and conscionable course: but, because this is not considered, therefore so many live, as though they had no souls to save. Such is the calamity of our time: *Non sic erat à principio*, but it was

<sup>9</sup> Mat 25. 11.      <sup>10</sup> Greg. Naz. de pauper. amand.



not so from the beginning: when good men remember another world, considering they were not born for themselves, but for the good of others, and *nihil Deo similius quam adjuvare quam plurimos*, that there was nothing more resembled God, than the doing of good to as many as they could: this they remembering, they departed from the world, first in their desires, then in deed.

The godly Patriarchs, in purchasing only a place to bury in,<sup>11</sup> what doth it else but manifestly show unto succeeding posterity how mindful they were of their departure hence? That song of *Moses* which the ancient Fathers say the people of God used in form of a daily prayer, to wit, the 90th *Psalm*, wherein both man's frailty is acknowledged; as also this petition pathetically inferred, Lord, *teach us to number our days*:<sup>12</sup> doth it not show unto us, with what devotion they daily entered into a remembrance of their end.

Where is that mindfulness of *Abraham*, so great a Patriarch, who confessed himself to be but dust and ashes?<sup>13</sup> Of *Job*, who daily waited till his changing should come?<sup>14</sup> Of *King David*, who made no other reckoning of himself, but to be only a stranger amongst them?<sup>15</sup> of the Apostle Saint *Peter*, who counted his continuance here but an abode in a Tabernacle, which he should shortly lay off?<sup>16</sup> Tabernacles were only for men in warfare, and Pilgrims; to show while we were in these bodies, we are no other but men ready to remove. Of the old Christians,

<sup>11</sup> Gen. 23. 4.<sup>12</sup> Ps. 90. 12.<sup>13</sup> Gen. 18. 17.<sup>14</sup> Job. 14. 14.<sup>15</sup> Ps. 59. 12.<sup>16</sup> 2 Pet. 1. 13.

who coming to that Article in their Creed, *Credo carnis resurrectionem*, I believe the resurrection of the flesh, should add this speech *etiam hujus carnis*, even of this, pointing to some naked parts of their arms or hands, or alluding to that of the Apostle, *this mortal*. How far these were from setting their repose here in earth; Nay, how mindful they were of their departure hence, we may hence easily perceive.

6. Amongst Heathen men, the Emperors, when they were crowned; and the Sepulchres of the dead Men were showed unto them, and they asked what one should be made for them? thereby putting them in remembrance that they must look for no other, but themselves shortly to have the like. The old Saints and Servants of God, (who lived in a continual farewell from the world) did like wise Merchants, always thinking of their return, endeavour to take up Treasures by Bills of receipt, where they should stay and make their abode for ever.

7. *Jacob* was careful for his journey to *Haran*: *Jacob* slept,<sup>17</sup> the same night God showed him a Ladder, the top whereof reached to heaven: *Jacob*, that is, the journey which thou and all Pilgrims should be careful of indeed, there is the great passage to heaven.

8. The Philosophers, who saw no further than the clouds of human reason, perceiving the declining course of human nature, could say, *The life of wise men, what should it else be but a continual meditation of death?* But

<sup>17</sup> Gen. 28. 11.

the Apostle telleth us in effect, the life of Christians, what should it else be, but a meditation withal of a better life after death? and therefore saith, *Set your affections on heavenly things, and not on earthly.* The nature of the earth is cold and dry: so are earthly affections to devotion and piety: the earth stands still, and hath the circumference carried about it: so are God's benefits about earthly-minded men, and they are not at all moved. The earth doth often keep down the hot exhalations which naturally would ascend: so do earthly affections keep down many good motions, which would make us often enter into some good remembrance of God: the earth is heavy, and heavy things go downward: and therefore earthly affections go that way, to observe withal what is required of us in the quality of the earth, which is to be fruitful after tilling and manuring: so must we be after God's graces, because the ground that receiveth blessings from God, and brings forth Briers, is subject to a curse.

9. If any to exercise himself continually in this speculative remembrance, would keep a Catalogue to this end, and often recite by name how many grave Counsellors, how many worthy men of Arms, and Gallants of the world, how many of his nearest familiars he had known within this few years to have flourished with their troops and trains after them, saying (Good Lord) *Hath not the pit shut up her mouth upon them? Are they not gone as wind that pisseth, but returneth not again? surely (saith Job) their houses shall know them no more.* Are they not dead and

rotten, are they not all gone almost, as if they never had been; might he not hereby call himself to a remembrance of himself? why should men make so much account of this world, that is so vain and transitory?

Again, what more effectual mean is there to make us shake off the allurements of this life, as *Paul* did the Viper into the fire,<sup>18</sup> than this or the like religious meditation of our end?

10. Almighty God would show the Prophet *Jeremiah* his will in no other place than a house of clay,<sup>19</sup> the state and condition of the despisers of this world; to signify, that we are best lessoned where our frail estate may be best considered.

The Prophet *Isaiah* must not say it, but cry it: To cry, a voice of moving and mourning: what must he cry? that all flesh is grass, and the glory of man is as the flower of the field.<sup>20</sup> He must not cry that poor men are grass, or weak men are grass, or old men are grass, or some men are grass, but all men are grass: And that the glory or chief felicity of the world, is but as the flower of the field.

The Wise man could not but wonder,<sup>21</sup> why any should be puffed up with Pride, considering what he was: *quid superbis terra?* O earth (saith he) why art thou proud?<sup>21</sup> As if all our pomp, and ourselves too were no better than the ground we tread upon: *Formavit Deus hominem de limo terræ.*<sup>22</sup> And God made man of the slime of the earth: not of the fire or of the air, lest he should be apt to mount

<sup>18</sup> Acts 28.

<sup>19</sup> Jer. 18. 3.

<sup>20</sup> Isaiah 40.

<sup>21</sup> Eccl. 10. 12.

<sup>22</sup> Gen. 2. 7.

or aspire in his own conceit, but of the earth which occupieth the lowest place.

A strange case to see the means of our beginning, and yet to be arrogant and exalt ourselves ! to consider upon how weak a foundation we stand, and to care for nothing less ? If we will needs be high-minded, would to God we would set our minds *on heavenly things, or things on high.*<sup>23</sup>

11. For consideration, necessary it is, to think on that, which must necessarily befall : were it but only for that which stands like the law of the *Medes and Persians, Constitutum est omnibus semel mori*, It is enacted, that all must once die : this were enough to cast a cloud over all our fairest delights : But the same *post autem judicium*, there is somewhat more behind, and that is called the time of judgment. This once possessing the heart, there needed not so many Penal Laws to deter them and their affections (which are often so far out of square) from extreme impiety : amongst laws some are antiquated, as that of divorce, some changed, as that of circumcision, some dispensed withal, as that of the Sabbath : but this, *Statutum est*, that all shall die and come to judgment, it is neither antiquated nor changed, nor dispensed withal.

Therefore the remembrance of the four last things, which the old Writers so often mention : that is, the joys of heaven, the pains of hell, the day of death, and the time of judgment to come, do work in us four effects : the first is, a fear of God : the second a carefulness not to offend our neighbour : the third,

<sup>23</sup> Col. 3. 2.

a contempt of the world : the fourth, a desire to live devoutly for the time to come.

12. The Cock (saith one, fearing the Eagle, and the Hawk) hath one eye fixed on his meat, and the other often directed in the air : so a provident godly man providing beforehand things necessary, hath respect unto the Eagle, or Christ's coming in the air unto judgment, as also unto the Hawk, who is Death, therefore called *Rapax*, because it suddenly seizeth and preyeth upon all.

13. A general restraint from evil (saith *Cassianus*,<sup>24</sup> an ancient Writer) is a mindfulness of death, which the Egyptians perceiving, thought a bare resemblance thereof all trembling and shaking, brought in at their solemnest feasts, to be a special mean to move the beholders to all sobriety.

14. The *Centurion* in the Gospel,<sup>25</sup> who otherwise was far off from the acknowledging the Saviour of the world, when he saw the veil rent, the earth move, the stones cleave asunder, the heavens mourn in black, and after all, the graves themselves to open, and yield up the dead bodies of the Saints, a spectacle of death ; amidst all, was moved to give this testimony, *Surely this was the Son of God*.

Seeing then that hence arise so forcible motives unto a godly and careful direction of our ways, did we but sometimes behold that pale horse, and him that sits thereon, *whose name is Death*,<sup>26</sup> in our musing dispositions, it would make us trample under foot many alluring occasions, and cause to step back in

<sup>24</sup> *Cassian*. 18.    <sup>25</sup> *Mat*. 27. 25.    <sup>26</sup> *Apoc*. 6. 8.

pursuit of some sinful vanities, which we follow so fast as we do.

15. The Holy Ghost resembling the state of man, *To the grass, to a shadow, the smoke, a vapour, a flower,*<sup>27</sup> things of so small continuance, what else should it intimate unto us, but a consideration of our inconstant and variable estate? The chiefest of man's glory is resembled to a flower; and a flower is a thing of no long continuance, the cold nips it, the heat withers it, the scythe cuts it down; though it seem never so fair, it will wither of itself; the *Grass*, the *Shadow*, the *Vapour*, the *Smoke*, what else are these but vanishing things?

16. The Apostle Saint *Peter* writing unto the dispersed Jews, and converted Christians; to draw them from carnal desires, used this as an argument of effect: *I beseech you as Pilgrims and strangers:*<sup>28</sup> as if he should have said, seeing you are in this world, but as way-faring men, stay not yourselves upon carnal desires, the very bane of your souls; abstain from them, fly them.

It is the manner of strangers not to intermeddle with many, much less dangerous attempts; but as wise men and circumspect men, to remember they are only in the way to a further home, of more continuance, where they are to make their abode.

Again, the life of man (saith *Job*) is a warfare; and men in warfare have ever death before their eyes: wherefore saith Saint *Aus-*

<sup>27</sup> Psa. 103. 15. Job 8. 9. James 1. 11. Psa. 102. 3. James, 4. 14. 1 Pet. 1. 24.

<sup>28</sup> *Obsecro vos tanquam Advenas et Peregrinos.*

*tin.*<sup>29</sup> Let us meditate in this life of nothing more than of our pilgrimage, that here we shall not always be; preparing ourselves rather to that place, whence we shall never depart, but have a sure stay for ever. And Saint Jerome saith,<sup>30</sup> He that doth remember that die he must, little regarding things present, ever hasteth toward things to come.

All which the old enemy of man perceiving to be behoveful for man seeketh nothing more than to draw him from this frequent Meditation of death, chiefly by the pleasurable allurements of enticing vanities.

17. The Hunter, when he seeketh to take the tiger's young one (which is only one) is said to set up Looking-glasses where the tiger should pass along in seeking his young, which she doth sometimes by straying abroad, lose; finding in the glass a resemblance of herself, leaves the pursuit, and loseth her young. This old Hunter, perceiving man's industry in the conversation of that which is one, and only one, his dear soul; would by many goodly shows, make us neglect this religious care, and stay ourselves upon every frivolous delight, so long, that we clean forget whereabout we go, and so hazard that which the Prophet calleth most precious, even the *redemption of our souls.*<sup>31</sup>

18. But the provident Christian man, knowing how dangerous it must needs be for the

<sup>29</sup> *Nihil aliud in hac vita peregrinationis nostræ meditemur, nisi quia hic non semper erimus, et ibi locum bene vivendo præparabimus, unde nunquam migrabimus.* Aug. 13. Tract. in Joan.

<sup>30</sup> *Qui quotidie recordatur se esse moriturum, &c.* Hier. ad Paul.

<sup>31</sup> Psa. 49. 8.



Bird to take delight amidst the gins and snares of the *Fowler*, makes no stay upon these enticing evils, soars aloft, and taking the wings of contemplation, thinks of the joys of heaven, the pains of hell, his own death, and the death of the Son of God, for the salvation of us all: with *Daniel*, strews ashes; and ashes sometimes keep fire, as thoughts of our mortality do devotion: he strews these ashes, to descry the steps of death, who stealeth along, and eateth out the continuance of our days: or like a skilful pilot, who often sits at the stern, looks unto the Stars and Planets, bears off from the shelves of many dangerous occasions, that so by the prosperous gale of God's holy Spirit he may put into the Port of everlasting rest.

19. No Servants more orderly use their master's talents, than those who ever fear their master's sudden return.<sup>32</sup> No householder more safe than he, who at every watch suspects the thief's entering. When that of the Prophet *Isaiah* calls us aside from the World, and tells us softly, *moriere*, Man, thou shalt die; it makes us penitent for the time past, and respective for the time to come, causing the fear of God to have a predominant force in this our natural, and otherwise weakly constitution.

20. To meditate therefore of our end at our lying down, which doth resemble the grave, and our rising up, which may mind us of a joyful resurrection, to make this *remembrance* the key to open in the day, and shut in the night, is a behoveful practice, and we shall

<sup>32</sup> Luke 12. 37. Mat. 24. 27.

soon perceive it by the manifold effects, which do thence consequently ensue. It will make young men more heedful in their ways, old men more fearful of their works, all men more provident for the time to come.

21. *Isaac* upon *Sarah's* death went forth to meditate: having lost *Sarah* he met with *Rebecca*.<sup>23</sup> We sometimes lose earthly comfort, but going forth religiously to meditate upon God's excellency, and our own frailty; we meet with *Rebecca*, better comfort, that is to say, heavenly. Lord, teach us to number our days, that we may apply our hearts unto wisdom.

## CHAPTER V.

*That the state and condition of the life present, may justly move us to this consideration.*

**A**MONGST the manifold reasons which may induce us to this religious remembrance of our end, none more effectual than a due consideration of our estate present. For what is our life but a *Jonah's* Gourd; suddenly sprung up, and by-and-bye withered again and gone? But a *Jacob's* pilgrimage, the days whereof are in number few, and in condition evil?<sup>1</sup>

The tempter (saith Saint *Ambrose*)<sup>2</sup> shewed the glory of the world in the twinkling of an eye, which shall vanish too in the twinkling of

<sup>23</sup> Gen. 34. 63.    <sup>1</sup> Gen. 47. 9.    <sup>2</sup> *Amb. in Luc.*

an eye. What is all our glory, but as the visions which *Esdras* saw,<sup>3</sup> goodly to look upon, and vanished in a moment? Or as *Nebuchadnezzar's* Image,<sup>4</sup> that had a head of gold, breast and arms of silver, and yet one dash with a stone out of the rock, brought all to ruin? May it not be said of the goodly pomp, and most glorious shows, which we so much admire amongst men, as Christ said of the buildings of the Temple: *See you not these things? verily there shall not be left a stone upon a stone.* As if little or no mention at all should be left of all.

Are we not compared to certain small Flies, that live near the River *Hispanis*, which in the morning are bred, at noon are in their full strength, and at night they make their end and are gone.<sup>5</sup>

Christ our Saviour said of his being here amongst men, yet a little while am I with you. *David* called his life and death a going forth, and a coming in. What are the things of this world? as for popular applause is it not much like smoke which the higher it mounteth, the sooner it vanisheth away? And for beauty, do not some few fits of a Fever mar all the fashion? O the inconstancy of all worldly glory, in which there is nothing sure, no more than is of a calm in the Sea, because it is still subject to a storm.

2. All this stately and Pageant-like pomp shall vanish away and come to nothing, as if it never had been.

He that had come to the Tomb of *Alexander* the Great, and there found interred

<sup>3</sup> 1 Esd. 8. <sup>4</sup> Dan. 2. 23. <sup>5</sup> *Arist. de Nat. An.* 3.

within the compass of seven feet, Him, whom a whole world could not suffice, might he not have justly said, Is here the Mirror of the world? Is here the flourishing Monarch of his time?

O world, most unworthy to be affected of us! where are the riches that poverty hath not decayed? where is beauty, that age hath not withered? where is the strength, that sickness hath not weakened? where is the pomp, that time hath not ruined? I say not of men, but even of Cities, nay, Empires themselves.

3. We are but Tenants at will in this clay farm; the foundation of all the building is a small substance, always kept cold by an intercourse of air, the pillar whereupon the whole frame stays, is only the passage of a little breath: the strength, some few bones tied together with dry strings, or sinews: howsoever we piece and patch this poor cottage, it will at last fall *In manus Domini*, Into the Lord's hands, and we must give surrender when death shall say, *This or this man's time is come.*

4. First, we mourn for others, a little after, others mourn for us. Now we supply the places, offices, and heritages of them that were before; and ere long be, others shall come afresh in our rooms, and rule where we rule, sway where we sway, and possess all which we have scratched together with care, kept with fear, and at last left with sorrow.

Whereby we see, that we came not into this world, to build houses or purchase lands; to join house to house but rather by this our

short continuance, we are put in mind to have *temporalia in usu, æterna in desiderio*, These temporal things in use, but eternal things in desire: *To use this world as if we used it not,<sup>6</sup> and so be gone.*

5. To this short continuance of life, may be added the miseries of the same. For all is not life we here live. When *Job* said, *Man that is born of a woman, hath but a short time to live:*<sup>7</sup> he by-and-bye sheweth how this time is annoyed, and is (saith he) full of misery, *Anni humanæ vitæ pauci, ærumnæ multæ*: the years of all man's life are few, but the griefs thereof (saith one) *are many*. Here-upon by the Grecians, the first day of the life of man, was called γενέθλιον γένεσις τῶν ἀθλῶν, that is to say, *a beginning of a conflict*: our ingress and egress, and progress too, is with signs of sorrow. Saint *Austin* saith of man's first entrance into the world *Nondum loquitur, et tamen prophetat*: A tender infant not able to speak; and yet doth by tears prophesy of the sorrows incident in the life of man. The males from *Adam* cry *A*; the females from *Eve*, *E*: all show signs of sorrow.

6. Come we to our new birth according to grace: do we not in baptism take our Priest-money, to fight a battle under the banner of Christ our Captain? And thou needest not (saith Saint *Augustine*) *care to fight against many enemies,*<sup>8</sup> for be thou well assured, many enemies will fight against thee; which combat *Cyprian* declareth after this manner:<sup>9</sup> *If thou O man overcome covetousness, covetousness being overcome, some evil affection will assail*

<sup>6</sup> 1 Cor. 7. 31.

<sup>8</sup> *Aug de pug. Anim.*

<sup>7</sup> Job. 14. 1.

<sup>9</sup> *Cyprian de Mort.*

*thee ; if that evil affection be strangled, vain-glory will allure thee ; if vain-glory be despised, wrath and desire of revenge will incense thee ; if wrath be pacified, then pride will puff thee up ; if pride be allayed, some other enemy will step in to give thee a fresh assault : As if the whole life of man were no other but a continual hacking and hewing at, and off, these Hydras' heads of sin.*

The last enemy that shall be destroyed is Death : <sup>10</sup> to show, that until death be come and gone, an end of enemies will never come. When we see daily some go down, we perceive there is no peace to be looked for with this enemy ; from our swaddling clothes, to our winding sheet we die daily.

7. I heard a voice from heaven, saying, (saith Saint John) *Blessed are the dead which die in the Lord, they rest from their labours :* <sup>11</sup> as if the Saints never rest, until rest and blessedness, and dying in the Lord meet together.

8. Here frail nature is the field, wherein we must be ever toiling : sin is the Jebusite, that will be ever troubling ; the world is the step-mother to God's children, that will be ever chiding : afflictions are the waters, where our Gideon will try whether we are fit Soldiers to fight this battle : <sup>12</sup> the Apostle saith, *Castigat omnem filium :* If every son, then none excepted, no, not his own natural son.

9. We read in the eleventh, sixteenth, and one-and-twentieth of the book of *Numbers*, that the people much murmured in the Wilderness, thinking after their deliverance out of Egypt, to have found their sweetness there ;

<sup>10</sup> 1 Cor. 15.      <sup>11</sup> Apo. 14. 13.      <sup>12</sup> Jud. 7. 4.

the people were deceived: God kept that until they came into the Land of Promise.

We must not look for our happiness here, God keepeth that until we come into the Holy Land. Here we are every day gathering Manna: when the long Sabbath comes then we cease gathering. *Joseph* gave his brethren provision for the way, but the full sacks were kept in store, until they came home unto their father's house.<sup>13</sup> God gives us here a taste and assay of his goodness, as a good Merchant willing to have our custom for greater commodities: but the full sacks are kept in store until we come unto his heavenly kingdom.

10. For this life, *Adam, In sudore vultus tui; in the sweat of thy brows, thou shalt eat thy bread.* Nay, *Adam in laboribus comedes cunctis diebus vitæ tuæ, In labour and sorrow shalt thou eat thereof, all the days of thy life,* until thou return unto the earth, out of which thou wert taken. As if the days of men, by reason of sin, were no other, but the days of sorrow: because every day hath *suam militiam, his grief*: and every night, *suum terrorem, his terror*. So that in this, the ancient saying will be verified: *Humana vita, non est vita, sed calamitas; the life of man is rather calamity than life.* As one tossed with storms, may rather be said to have been long tossed, than to have sailed far, so may men be said, rather to have been long troubled, than to have lived long.

11. If one have goods and treasures, he liveth in travail, and is fain to imprison them under lock and bolt for fear they should fly

<sup>13</sup> Gen. 42.

from him. If he be destitute and needy, he liveth in grief, because want is grievous unto man's nature. If he be in high estate, he is either envied or envieth, as if the chief felicity of worldlings were infelicity; and no other but *Splendida miseria, a very shining misery*. If we will hear *Augustus*, so great a Potentate, we shall find him wishing rather to lead a private life, than to enjoy the whole Regal Empire of the West. *Cyrus* King of *Persia*, was wont to say, that if men did but know the infinite cares he sustained under an imperial crown, he thought no man would so much as stoop to take it up.

12. If these, who had the chiefest glory amongst men, found all so wearisome, much more may the Christian soul resolve, never to sing her sweet *requiem*, until she come to bear a part in that joyful Quire of Saints and Angels above in heaven: if she cannot sing with the Angels, *In earth peace*, she shall one day sing, *Glory be to God on high*.

For the delights of sin, they go down as the wine saith *Solomon* pleasantly at the first, but at the last they bite like a Serpent: *Obletansensum, interficiunt spiritum; they delight the sense, but slay the soul*; and are as the rose when the flower is gone, there remains nothing but a prick. In a word, they play us a very Tragedy, howsoever they begin with applause, yet at the shutting up of all they will end with horror.

In the mean time, do we not see the vices themselves reward their followers with sundry griefs and infirmities? And is not their fairest end oftentimes extreme penury? as if God

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would have licentious livers feel the smart of their own rod.

13. For the World itself, doth it not (saith Saint John) *pass away, Et concupiscentia ejus, and the lusts thereof*: doth it not show men a very Judas part, and betray them unto Satan, saying, Whom I kiss with a feigned sign of love, *take them, torture them*. Which, is enough to make them out of love with the same world, and with Lot, to get them from Sodom; or with the Saints to come out of Babylon,<sup>14</sup> the affections of a sinful life, that they be no partakers of the punishment to be inflicted upon the same.

14. Now to come a little to the state of those in this world, whose inheritance is above: what else do they find it but a main sea of calamities, where they are tossed with the billows of many storms, and do feel this passage full of bitterness? lest they should take too much delight in wallowing and rolling to and fro upon worldly pleasures, God doth ballast their ship with some affliction.

To see the state of God's own friends, there was never yet a Moses, but had a Jannes and a Jambres to resist him:<sup>15</sup> never was there a good Joseph, but he had in his own father's house unkind brethren to envy him:<sup>16</sup> never an Elias, but a Jesabel to hunt him:<sup>17</sup> never a Paul, but an Alexander to do him much evil:<sup>18</sup> never a Reverend Athanasius, or most learned and painful Bishop of his time, but bold spirited Schismatics wrongfully malign him.<sup>19</sup>

<sup>14</sup> Apo. 18. 4.      <sup>15</sup> Exo. 17. 11.      <sup>16</sup> Gen. 37. 11.

<sup>17</sup> 1 Reg. 19. 2.      <sup>18</sup> 1 Tim. 4. 14.

<sup>19</sup> Soor. Hist. Eccl. lib. 1. Chro. 20.

Wherefore to have enemies in this world, we must be content: it was his case, that now sits at the right hand of God in heaven. To suffer persecution, it is no new accident, *Sic persecuti sunt Prophetas, qui fuerunt ante vos,*<sup>20</sup> saith our Saviour to his Disciples; the Prophets of old drank of the same Cup, *all suffered.*

15. From this annoyance we may come unto the domestical, or home-troubles within ourselves, even our flesh, of which we may say, as one said once of a troublesome neighbour, *Nec possum vivere tecum, nec sine te: neither can I live with thee nor without thee:* because *Adam* was disobedient to God, Nature is disobedient to *Adam*: *Hagar*, the bond-woman is very disdainful towards her mistress *Sarah*,<sup>21</sup> to wit, sin infused grace: where the rebellious appetites conspire against the Regimen of reason; where our will, like another *Eve*, is still provoking us to reach after the forbidden fruit; where sin, like *Tarquinius* the proud, would tyrannize and usurp a perpetual dictatorship. This sin is a sword in the heart, a serpent in the bosom, poison in the stomach, and a thief in the house: it wounds Nature; it stings the Conscience, it kills Charity, and spoils us of the favour of God, which is greater than all. When *Abimelech* reigned, down went *Gideon's* children: so is it with sin, when that swayeth,<sup>22</sup> down go the fruits of faith.

Again, for the condition of the world; in pleasing men we often incur a greater loss, by displeasing God: by pleasing God (which is

<sup>20</sup> Mat. 5. 12.

<sup>21</sup> Gen. 16. 4.

<sup>22</sup> Rom. 6. 12.

the best of all) we oftentimes displease men : but it makes not so much what the standers by think, so he like of our race that gives the Garland.

Thus, which way soever we cast our eyes, we see and find that of the Wise man verified, *Great travail is created for all men, and a heavy yoke for the sons of Adam, from the day they come out of their mother's womb, to the day they return to the earth, the Mother of all things: from him that sitteth on the glorious throne, unto him that is beneath in earth and ashes.*<sup>23</sup>

16. This is the estate of all in general ; sinners corrected, sons chastened, nay, the evil themselves much tossed and turmoiled. They that worship the Beast (saith Saint John)<sup>24</sup> have no rest day nor night, as they have not who make an Idol of sensual pleasure. Look how many vices, so many furies are wont to haunt the vicious minded men.

The Prophet *David* saith, *They that run after a strange God shall have much trouble,*<sup>25</sup> as they have who made their drossy *Mammon* their god : their glory their god, the world their god, their belly their god,<sup>26</sup> as the Apostle speaketh ; for so do Epicures, whose shrine is their Kitchen, whose Priest is their Cook, whose Altar is their Table, and whose belly is their god : when they have all done (saith Saint *Jerome*) assuredly they find greater punishment than pleasure, diseases of body, anxiety of mind.<sup>27</sup>

<sup>23</sup> Eccles. 40. 11.

<sup>24</sup> Ap. 14. 11.

<sup>25</sup> Psa. 16. 4.

<sup>26</sup> Phil. 3. 19.

<sup>27</sup> *Majorem penam quam voluptatem. Hier. Hom. con. Iovin.*

And thus the state and condition of life is found troublesome, even of him to whom *Abraham* said, *Tu in vita*, Thou in thy life receivest thy joy:<sup>28</sup> for the Voluptuous in seeking his pleasures, the Ambitious his glory, the Covetous his gain; endure in this world a very servitude and thralldom of life.

17. But the godly who are gold, and so must be tried in the Furnace of adversity, who only here have their trials, who are tilled and manured, as the plough-ground, to be made fruitful and fertile, and are proved with *Simon of Cyrene*, every one with his Cross, must be contented to accompany Christ unto his kingdom.<sup>29</sup>

Manifold troubles are incident to all, but in more special manner unto those, who are going from the dirt and mire of Egypt, to do sacrifice to God,<sup>30</sup> who will bring them into a good Land, the remembrance whereof may make them wish with *David*, that they had wings like a *Dove*, and so flying they might come to rest.<sup>31</sup>

Wherefore, for the transitory and fleeting delights of this sinful world: happy are we if we see them, more happy if we shun them, but most happy of all, when God shall take us clean from them, when we shall be delivered from this irksome necessity of sinning, and not grieve the holy Spirit any more.

18. It is some comfort unto the way-faring man, to commune of his journey's end: joyfully doth the Bondman reckon of the year of *Jubilee*. This wearisome Pilgrimage of ours,

<sup>28</sup> Luke 16. 25.

<sup>29</sup> Mat. 27. 32.

<sup>30</sup> Exo. 8. 25.

<sup>31</sup> Psalm 55. 5.

may justly move us, this burdensome bondage may move us indeed to enter into a sad remembrance of our end, and pause with that of the Apostle, *hæc meditate*, meditate of these things.

19. *Elias* fled but a day's journey before *Jesabel*, and he said, *It is enough Lord, take my soul*. The Angel would have *Tobias* rejoice, and *Tobias* replied, What joy can I have, that do here sit in darkness, and do not behold the light of the Sun?<sup>32</sup> those of *Babylon* would have the *Israelites* sing them a song.<sup>33</sup> Alas, what song could they sing, being so sorrowful Captives as they were? Here we are flying before many *Jesabels*: Here we sit in darkness, and see not the true light that doth shine above in glory. Here we are poor captives; what rejoicing should we have in a vale of tears, in so low and marshy a soil, naturally subject unto moisture?

This life is rather a death than a life, as Saint *Austin* in effect sheweth upon these words of our Saviour, *They shall pass from death unto life*,<sup>34</sup> calling this life death, and not to come to Judgment, that is to say, unto condemnation of judgment.

This far country is full of penury and sorrow, no plenty, no music, until we return unto our father's house.<sup>35</sup> While we are on this side Jordan, we are amidst many trials: and to say truth, we may look for no other.

<sup>32</sup> *Quale mihi erit gaudium, qui in tenebras sedeo?* Etc. Tob. 5. 13.

<sup>33</sup> Psalm 137. 4.

<sup>34</sup> *Aug. trac. in Joan. 22.*

<sup>35</sup> Luke 15. 24, 25.

We find that of Saint *Austin* true, What is to live long, but to be long troubled ?<sup>36</sup>

20. We read, that *Noah's Dove*, at the first flight from the Ark (well she might mount aloft) fetched many retires, but she could have no resting place, until *Noah* opened the window of the Ark to receive her again :<sup>37</sup> so the poor soul may soar a time, but lifting up many a sigh and supplication unto God, who at last doth open the window of his heavenly Ark ; and then, but not before she hath sure footing, to rest for ever.

21. Those good men (saith the Apostle Saint *Paul*) of whom sometimes the bad world was unworthy, wandered up and down in sheeps' skins, in Deserts, as men forlorn :<sup>38</sup> showing evidently, that their glory was not of this world, where they found so sorry a being, and therefore had their hope full of immortality, hoping for a reward to come. They sought God's glory in earth, and for their own glory they let that alone, till they came to heaven.

Now therefore, seeing in this state of life all is so troublesome. Enemies at home, enemies abroad, perils on every side,<sup>39</sup> *A Christian Meditation* of our departure from the World, and consequently from all enemies, may tell us, *All will one day be better.*

22. That we should not think of our continuance here, we see this life to be only a Pilgrimage : that we should not take the way

<sup>36</sup> *Quid est diu vivere, nisi diu torqueri ? August. de ver. Dom. Serm. 70.*

<sup>37</sup> Gen. 8. 9.    <sup>38</sup> Heb. 11. 38.    <sup>39</sup> 2 Cor. 11. 26.

for our Country, or think of setting up our rest, where our state is so cumbersome and unquiet, as it is : where we have much Wormwood, but little Honey : more motives to read the Lamentations of *Jeremy*, than we have to sing the Songs of *Solomon* : more tasting of the sour leaven of adversity, than we have of the sweet meal of prosperity : God would have it so, that we should look for another home, and hope for a better rest.

If every creature groan, then much more may man, the most excellent of all creatures, waiting for that adoption of the Sons of God,<sup>40</sup> which shall be given in the resurrection of the just. If they would be unburdened, how much more may men desire to be freed from the burden of sin ?

When the Prophet *Micah* would raise up the pensive hearts of the people, in the time of their captivity, he put them in mind of their departure, as thus, *Surgite, hic non habetis requiem*, Arise be gone, here is not your place of rest.<sup>41</sup> In like manner, to quicken a little our weary spirits, amidst many calamities, the lifting up of our hearts, by a meditation of our deliverance from this earthly thralldom, as the prison of the soul, will assure us of a blessed state to come, where we shall have rest, *which is the end of every motion, and the perfection of labour and travel*. Godly men depart this world, as Travellers that come to their own home ; as hungry people that approach to a rich banquet ; as poor creatures to a Gate where there is great alms.

<sup>40</sup> Rom. 8. 22.

<sup>41</sup> Mic. 2. 10.

## CHAPTER VI.

*That a consideration of the life to come, may move in us the same remembrance of our end.*

**I**T is a rule in natural Philosophy, that to see the Stars and Planets, and those superior lights at mid-day, men must go down into some wondrous deep pit, or Well, clean from the light of the *Horizon*, where they live: to behold with the eye of the Soul, the light and joys of the life to come, we must be far removed from the love and delights of this inferior world. The people never tasted *Manna*, until they they came from the *Leaven of Egypt*.<sup>1</sup>

Our Ancestors, when they saw no other but straw cottages, they never minded any farther building: but when once they beheld more seemly mansions, they began forthwith to dislike that, which before did no way dislike them. Whilst we set our affections on earthly things, we seek for no better, for we look no higher, but once taking a taste of heavenly, we begin to grow out of love with that, which before was very acceptable unto us. And therefore as *Zaccheus*, so long as he abode in the press, was upon too low a ground to see Christ, until he gat him up into a Fig-tree,<sup>2</sup> so while we are in the root of too many worldly affairs, we are too low, and therefore should

<sup>1</sup> Exo. 16. 15.

<sup>2</sup> Luke 19. 3.



get up into the sweet Fig-tree, or contemplation of heaven, and heavenly things, that there and thence, we may see the joy of Israel, or excellency of the life to come: And with the Apostle, who after he was rapt into the third heaven, reckoned earthly things as dung.

2. God said unto *Abraham*, Rise, and walk about this Land, this is the country that I will give thee.<sup>3</sup> God says unto faith, Arise, behold the heavenly inheritance, that is, the City where thou shalt have thy blessed abode for ever.

3. Sea-faring men, having been long weather-beaten in the surging and dangerous seas, are wont to shout for joy, when they do descry their Haven: Joyfully may the Christian behold afar off, after the manifold storms of this Word, his heavenly and everlasting harbour, the remembrance whereof may move us either to wish with Saint *Paul*, to be dissolved and be with Christ, or reply with the Saints in the *Apocalyps*, unto him that said, I come, *Even so, Come Lord Jesus*.

4. Here we do but sow in tears, there is the place where we shall reap in joy. Here we are members of the Church militant, where is nothing but combating: there shall we be parts of the Church Triumphant, where is no other but rejoicing.<sup>4</sup>

5. The state of the life present, and that to come, is figured by the Tabernacle and Temple of the Old Testament: the *Tabernacle*, for that it was moveable,<sup>5</sup> may resemble the condition of the life present: the *Temple*, for that it was fixed and immoveable, the fruition of the life to come. To the framing of the

<sup>3</sup> Gen. 13. 17.

<sup>4</sup> Ap. 22. 20.

<sup>5</sup> 1 Sam. 6. 3.

*Tabernacle* came the Jews only; but to the building of the Temple, with the inhabitants of *Jewry*, the men of *Tyre* and *Sidon*;<sup>6</sup> to wit, both Jews and Gentiles, all concur in this building, wherein is never heard the noise of a hammer. *Blessed are they, O Lord*, (saith *David*) *that dwell in thy house*,<sup>7</sup> where the Son of God in glory, is light unto their eyes, music unto their ears, sweetness unto their taste, and contentment unto their heart, where, in seeing, they shall know him, in knowing, they shall possess him, in possessing, they shall love him, in loving, they shall receive eternal blessedness, and blessed eternity, which is the Garland we all run for,<sup>8</sup> the Crown we all fight for.<sup>9</sup>

All our watching, and fasting, and praying, is like *Jacob's* striving with the Angel,<sup>10</sup> *O bless us Lord*.

6. Every thing doth in nature require a perfection: the heavens which are in continual motion, the Angels which are ascending and descending, are said not to have their full perfection; but especially man in his troublesome motion, until he come to the accomplishment of all his hope. If to see the state of blessedness be no small joy, then what will the fruition thereof be; where faith hath no more place, because we behold that which we believed; where hope ceaseth, because we possess that we before hoped.

If the Apostle, of whom mention is before made, taken up into the third heaven (and is thought to have seen part of this blessedness)

<sup>6</sup> 1 Kings 9. 11.

<sup>7</sup> Psalm 48. 5.

<sup>8</sup> Cor. 5. 24.

<sup>9</sup> 1 Tim. 6. 12.

<sup>10</sup> Gen. 32. 29.

could not express the excellency thereof, being so high a subject, the more he did consider it, the more he seemed to wonder at it; yet thus much he could say: That eye hath not seen, ear hath not heard, the heart of man could not conceive the things that God hath prepared for them that love him.<sup>11</sup> Reach as far as human understanding can reach, all is not answerable to the same. *Of things infinite we cannot but infinitely consider.*

7. To lift up your eyes towards his secret and glorious proceedings, those glistering beams of God's glory, where the sharpest Eagle may be dazzled; to wade into the depth of his excellency, wherein a Camel may be plunged; the short reach of human reason may rather move us to cry with the Apostle, *O altitudo! O the depth of the love, and bounty, and mercy of God! than curiously to search his unsearchable counsels.*

They that come to the main Ocean, find water enough if they come by millions, to take of it, if they bring vessels with them: Be there a multitude, which no tongue can number, God hath Crowns for their heads, and palms for their hands,<sup>12</sup> when they shall follow the Lamb wheresoever he goeth, when they shall rest upon *Mount Sion*, when they shall sit with him, and reign with him.

8. If you ask, saith *Lactantius*,<sup>13</sup> why God created the world; it was for no other cause, but that Man should be created: if you demand why man was created, it was because he should worship his Creator: if you ask

<sup>11</sup> 1 Cor. 2. 9.

<sup>12</sup> Apo. 7. 9.

<sup>13</sup> *Lact. lib. 6. de Divin. prem.*

why he should worship his Creator: it was for no other cause, but that he should be rewarded by him. *Lord, what was man, that thou didst so respect him?*

These are the bowels of God's mercy who had no other cause of his mercy, but his mercy; no other end, but his own glory, and our good, which is called *πολὺς μισθός*, *his most great and ample reward*, wherein there is no end of his goodness, no number of his mercies, no measure of his wisdom, no depth of his bounty: *So God doth deal like God himself*. The value of which glory is apparent in this, in that it cost the precious death of the Son of God.

*If there were so great faith in earth, as there is reward looked for in Heaven* (saith *Tertullian*)<sup>14</sup> merciful Lord, what love should we have to the life to come!

9. *Pharaoh* was content at last, that the people should go to Sacrifice, but they must leave the Herds of Cattle behind; No, *Moses* will not leave a hoof in *Egypt*: all our desires must go with us, in believing that high reward of blessedness, so far above all human desert, that is, or may be.

10. *Seneca* writeth,<sup>15</sup> that *Alexander* the Great, giving a poor man two talents, the man was so astonished with the greatness of the gift, that he answered the King: Most princely Sir, I am not worthy to receive so much: to whom *Alexander* replied, I do not respect, good man, what thou art meet to re-

<sup>14</sup> *Si tanta in terris moraretur fides, quanta merces expectatur in celis?* *Tertul. de Hab. muli. Exo.*  
10. 24.

<sup>15</sup> *De beneficiis. lib. 2.*

ceive, but what beseems me so great a Potentate for to give. God doth not so much regard what we most unworthy creatures are worthy to receive, as what becometh him, the God of all mercy and magnificence to bestow and give.

*Herod* promised much, when he promised half his kingdom,<sup>16</sup> but *Christ*, when he gives, we find him giving a whole kingdom: *Venite benedicti patris mei, accipite regnum, Come ye blessed of my father, receive the kingdom,* Nay, *Regnum paratum vobis, The kingdom prepared for you.*<sup>17</sup> Seeing *Christ* hath prepared Heaven for us; for the love of God, let us prepare ourselves to Heaven.

Men are sometimes liberal in promising, but more niggardly in performing: with God it is not so. Again, amongst men, the elder, or one only doth inherit: but with God all Sons are heirs,<sup>18</sup> all heirs inherit: and the inheritance too is a heavenly Kingdom, to reign, to rejoice for ever.

The Meditation of this happy end of man (if man did know his own happiness) were enough to make him little respect a thousand worlds: Nay, to say with the Prophet, *Like as the Hart desireth the water streams, so is my soul athirst for God:*<sup>19</sup> *Oh, when shall I enter those Courts of joy!*

11. *Demetrius Phalerius* hearing the Philosophers dispute about the immortality of the soul, Wretched man that I am (quoth he) who have so long lived in the perishing delights of this corruptible body!<sup>20</sup> We know

<sup>16</sup> Mark 6. 23.

<sup>17</sup> Mat. 25. 34.

<sup>18</sup> Rom. 8. 17.

<sup>19</sup> Psa. 42. 1.

<sup>20</sup> πολυτελέσατον ανάλωμα χρόνος.

not what we lose, when we lose opportunity of seeking, and buying that precious Pearl, for which the provident Husbandman should sell all that he hath.<sup>21</sup>

12. When the people, as we read in the two and thirtieth Chapter of the Book of Numbers, were come to their entrance into the Land of Promise, the children of *Reuben* and *Gad*, regarding not the promise so often promised, desired *Moses* that they might stay on the hither side of *Jordan*, because it was a place meet for their droves of Cattle, which they more respected than their passage into the holy Land. Are there not some in the World, not far unlike these children of *Reuben* and *Gad*, who desire to make their stay here, and would go no further, for that they esteem the pleasures and profits of a life temporal, more than they do the incomprehensible joys in that life eternal.

Not unlike those guests, who being invited to a great supper, feed so long upon coarser Dishes, that when they come to the banquet, they have no appetite; they are so satisfied with earthly things, that when they should come to the best, or desire of heavenly, they have no desire at all: or as men led captive into a foreign land from their infancy, do not only forget their natural language, but even a desire of returning home.

But for the true *Israelites*, all is weariness until they come into the Land of rest. Whereas in other things (saith *Cyprian*)<sup>22</sup> we are wont to blame it, yet in the expectation of so great a good, we may commend impatience.

<sup>21</sup> Mat. 13. 44.

<sup>22</sup> *Cyprian de Mort.*

Woe is me (saith *David*) *that my pilgrimage is prolonged.* Saint *Austin* writes of certain Beasts that are so patient of thirst, that seeing many puddles, yet they will never drink of any, till they come to a Fountain that is clear: surely, the faithful have this property, they stay the satisfying of their desires, till they come to the true Fountain: here we are but refreshed: *Esurimus dum saturemur; We still are hungry, until we come to be satisfied to our desire.*

13. In things that are ordained unto an end, the rule and measure of all actions is taken from the same end, which end is first in the intention, and last in the execution: *Finis* (saith *Aristotle*)<sup>23</sup> *movet agentem; the end ever moves the agent.* Now if blessedness be man's end, then is it the mark we shoot at, and the scope of all our enterprises whatsoever. Every thing is required for blessedness, and only blessedness for itself.

*Jacob's* seven years' service seemed but light, in regard of *Rachel*, for whom he served.<sup>24</sup> The labour and travail, not of seven years but of all the years of our life, is nothing in respect of *Rachel*, the fairer, the happier state to come.

14. And this doth answer the profane Atheist, and meet with the objection of *Job's* friends, *What good hath thy righteousness brought thee?* Or as some would not blush to say in the time of the prophet *Malachi*, *What profit is there by serving God?*<sup>25</sup>

The most happy reward in the life to come, doth strike them all dumb, his very assistance in the life present may make them amazed.

<sup>23</sup> *Arist. Met.*

<sup>24</sup> *Gen. 29. 28.*

<sup>25</sup> *Mal. 3. 14.*

*Do but try me* (saith the Lord) *if I will not pour out a blessing upon you.*

The Prophet *David* sheweth, that men rejoice when their Wine, and Corn, and Oil, increaseth; but *Lord*, saith he, *lift thou up the light of thy countenance*: as if there were greater rejoicing in this, than in any other blessings whatsoever.

15. This blessing, say the antient Fathers,<sup>26</sup> is both *viæ* and *patriæ*, that is, of the *way* and of *the country*. That which God giveth in the way, is spoken of by the same Prophet *David* in the first Psalm, where mentioning the state of him that walketh not in the counsel of the ungodly, he shall be blessed (saith the Prophet) and how? *Look whatsoever he doth, it shall prosper.*<sup>27</sup> So saith he of the man that feareth God, he shall be blessed, and wherein? For he *shall see his children's children, and peace upon Israel.*<sup>28</sup>

16. The world's manner is the Jew's manner, who were wont to bring the best wine first: *Christ observes his old manner, and keeps the best until the last.*<sup>29</sup>

It is said of *Isidore*, that being at a banquet, and there beholding a great sign of God's bounty towards the sons of Men, suddenly he breaks out into abundance of tears: being demanded the cause; for that (quoth he) I here feed on earthly creatures, that am created to live with Angels.

17. To conclude, worthily hath *Aristotle* said, there is nothing more be seeming the excellency of man's nature, than contemplation.

<sup>26</sup> *Cyrl. de fide ad Reg. Hil. de. Uni pat. et f.*

<sup>27</sup> *Psa. 1. 3.*

<sup>28</sup> *Psa. 128. 6.*

<sup>29</sup> *John 2. 10.*



God hath set the earth under our feet and therefore it should not be too much esteemed. The world itself is of a round figure, but the heart of man is *triangular*, and so comprehends more than the world. Our bodies walk on earth, but our souls should be in heaven, by our heavenly desires: and we should frame our affections in form of a ship that is close downward, but open upward, in hearty desire of a superior condition: the remembrance whereof is like the message of the Angel *Gabriel*, which brought tidings of great joy, which may make the faithful answer with *Hezekiah*, and say: *The Word of God is good, let there be peace,*<sup>30</sup> and that too peace eternal. The Philosophers tell us, that above the highest sphere, there is nothing subject to alteration; peace will come, happiness will come.

In the meantime (saith Saint *Austin*)<sup>31</sup> Let my mind muse of it, let my tongue mention it, let my heart love it, and my whole soul never cease to hunger and thirst after it. O *Lord God of Hosts, blessed is he that putteth his trust in thee.*<sup>32</sup>

## CHAPTER VII.

*That we need not fear death, much less to meditate thereof.*

**W**HEN *Moses* saw his rod turned into a Serpent,<sup>1</sup> it did at first somewhat affright him, for he began to step from it: but when God com-

<sup>30</sup> Isa. 39. 9.

<sup>32</sup> Psa. 84. 12.

<sup>31</sup> Aug. Man. ult. cap.

<sup>1</sup> Exod. 4. 3.

manded him to take hold thereof, he found afterwards by many effects, it did him and the people of God much good. At first sight death doth fray our natural weakness, and we begin to shrink from it: but having confidence in God who hath willed us not to fear, we find it a mean to divide the waters of many tribulations, to make us a passage from the Wilderness of this world, unto a better, even the Land of rest.

2. It is strange we should make so nice of ourselves, as to count it a death to meditate of death. Nay, to esteem the very remembrance thereof, as *Ahab* did the presence of the Prophet *Elias*, to be troublesome unto us:<sup>2</sup> whereas death is so far from hurting them, who put their trust in God, as they shall rather find it a gentle guide to bring them home to their own City where they would be, there to remain and abide for ever.

A good man's care is (saith one,) *Not how long he lives, but how well, not when he dies, but in what good sort, how soon soever.*

*The evil are sorry that time passeth away so fast, the godly desire to be where time passeth not at all.* The matter was once disputed before *Leo*, by two Philosophers, about dying and rising again: for him that held, we need not care for either: this man's opinion, said *Leo*, is the merrier, but surely the other is the truer.

3. That which we call life, is a kind of death, because it maketh us to die: but that which we count death, is in the sequel a very birth-day of life, for that indeed makes us to live.

There is a death which some call mortal sin, and this is the death of the soul, which death indeed we should all fear. There is also a moderate fear of the other draws us from the allurements of evil. But so to fear it, as if it were the utter ruin and overthrow of all our being, we need not, we ought not. .

When Saint *Paul* spake of an unconquerable faith, which was his stay, and the stay of all them, whose hope was in Christ, *We* (saith he) *know that if our earthly house of this Tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.*<sup>3</sup> As if he would tell the persecutors of his time, that miseries for a moment could not dismay them: the perishing of the outward man, could not in any wise daunt them: no present death could discourage them: for they knew their habitation was in heaven, and themselves incorporated Citizens into that *Jerusalem*, which is above: well they might kill their bodies, but to kill in them the faith of the Lord Jesus, all the torments in the world could not.

5. A Heathen man could say, *Degeneres animos timor arguit*: this abject fear, is far different from a generous offspring. He that fears death, saith *Plato*,<sup>4</sup> is either a lover of the body, of riches, or at least of honour: without all doubt Philosopher or lover of wisdom he is not. But *Solomon* saith, *The Just man is as a Lion*<sup>5</sup> of whom the Naturalist writeth, that he is of such courage, as being

<sup>3</sup> 2 Cor. 5. 1.      <sup>4</sup> φιλοσώματος, φιλοχρήματος, φιλότιμος. *Plato in Ephab.*      <sup>5</sup> Pro. 28. 1.

fiercely pursued, he will never once alter his gait, though he die for it.

With that constancy answered the second of those seven brethren, who all yielded up manfully themselves to torment, for the maintenance of the Law of God; *Thou, O King, takest these our lives from us, but the God of Heaven shall raise us up in the resurrection of everlasting life.*<sup>6</sup> The Philosopher might say, that of things terrible, none is more terrible than Death.<sup>7</sup> But it is otherwise with Christians. *Tertullian*<sup>8</sup> told the Persecutors of his time, that their cruelty did but open a door to *God's* distressed people, whereby they might enter the sooner into a state of glory, and therefore death was acceptable to them.

6. Why should I fear, (saith the Prophet) in the evil day? As if *David* saw no cause of dreading Death, howsoever nature may begin to tremble at the mention thereof. *Hilarion*<sup>9</sup> could not but wonder, his Soul should be so loth to depart, after he had served God, and God him so many years.

Consider death as in itself, and so naturally we fear it: consider death as a mean to bring us unto Christ, willingly we may embrace it: if we fear death let us seek out the cause of this fear: are our sins the cause? let us repent us of them: is the love of the world the cause? let us forsake this love: it is for want of faith: (for sure we are *perpusillæ fidei*, but of little faith.) Let us say with him, *We believe, Lord, help our unbelief.*

<sup>6</sup> 2 Mac. 7. 5.      <sup>7</sup> *πάμπαν, τῶν δεινῶν φοβερώτατον.* Arist. Eth.

<sup>8</sup> *Ter. in apo.*

<sup>9</sup> *Hier. de vit. Hil.*

7. When *Jacob* saw the Chariots of *Egypt*, and thereby perceived his son *Joseph* was alive, his fainting spirits revived, saying, *I will go see him before I die.*<sup>10</sup> When faith doth bring us many testimonies that our *Joseph* liveth, the Christian man may comfort himself in time of distress and say, *Moriar ut videam*: in the name of God, *to see him, let me die*. Peradventure it holds in this, saith Saint *Austin*: *Non videbit me homo et vivet*, Man shall not see me and live: well, to see thee, let me die Lord.

8. Now for these corruptible bodies, they take no damage at all, by death. It is no harm to the seed, though it hath for the time a little earth harrowed or raked over it, it shall spring again and flourish, and bring forth fruit in due season: And no hurt is it to these our bodies to be cast into the ground: *Being sown in weakness, they shall rise again in power; being sown natural bodies, they rise again bodies spiritual, being sown in dishonour, they rise again in glory.*<sup>11</sup>

9. The keeping green of *Noah's* Olive-tree under the flood, the budding again of *Aaron's* Rod,<sup>12</sup> the deliverance of *Jonas* from the depth of the sea,<sup>13</sup> the voice that calleth, *Come again ye children of men:*<sup>14</sup> the hope of *Job*, that he should see God with no other, but with the selfsame eyes. The Prophecy of *Ezekiel* to the dry Bones that should come, *Os ad Os*, Bone to Bone,<sup>15</sup> may stir up in us a joyful hope, and cheer our pensive souls against all the fears and terrors of death. But

<sup>10</sup> Gen. 45. 48.<sup>11</sup> 1 Cor. 15. 44.<sup>12</sup> Num. 17. 8.<sup>13</sup> Jonah 2. 10.<sup>14</sup> Psa. 90. 3.<sup>15</sup> Eze. 37. 7.

the Resurrection of our Saviour Christ is the comfort of all comforts. The voice of Christ, is by Christ the voice of Christians, saith Saint Austin; *Death, where is thy sting? Hell, where is thy victory?*<sup>16</sup> First, he speaks as a Challenger: *Mors, ero mors tua.* O death, I will be thy death: then as a Conqueror, *Mors, ubi aculeus?* Death where is thy sting?<sup>17</sup> which interrogation assumeth an absolute negation. Now death thou hast no sting, or Death, thou art now no death, because I have a resurrection to life. And thus Christ triumphed over the strongest Holds of the enemy, to show we are delivered from hell and death: and this comfort take we by those divine Articles of our Creed, which show his descension and resurrection. As Christ was the cause efficient, so was he also a figure of the resurrection. He rising, we all arise: As one cast into a River, If the head keep above water, the whole body is in safety.

10. Of a more powerful cause, there is a more powerful effect. *Epiphanius* saith,<sup>18</sup> *Adam* was buried in *Calvary*, where Christ was crucified, where the effect of Christ's blood distilled from his blessed body, might say: *Surge qui dormis*, Arise thou that sleepest. If the sin of *Adam*, who was a living soul, was the cause that death reigned over all, much more the resurrection of Christ, who was a quickening spirit, shall be of power to raise up all that believe, to the hope of everlasting life.

Wherefore, what greater joy, than to be

<sup>16</sup> Hos. 13. 14.

<sup>17</sup> 1 Cor. 15. 55.

<sup>18</sup> *Epiph. li. 1. Tom. 33.*

able to know him, as the Apostle speaketh, *And the power of his Resurrection?*<sup>19</sup> As Christ in dying shewed that we should suffer: so in rising from death, he sheweth what we should hope; to wit, that all the bones in *Golgotha* shall rise, and those *that sleep in the dust of the earth shall awake.*<sup>20</sup>

Wherefore, though Death do swallow us up as the Whale did *Jonas*,<sup>21</sup> blind us as the Philistines did *Sampson*, seal the Sepulchre upon us, as the Jews did upon our Lord Jesus, yet we shall come forth and break the bands, as the Bird out of the snare: *The snare is broken, and we are delivered.*

11. They may well fear death (saith Saint *Cyprian*) that have no faith in Christ: but for those who are members of that Head, who vanquished the power of Hell and Death, *Death is to them advantage:* and gentle guide, that brings them home to everlasting rest. Hence is it, that dying, they are said only to fall asleep. They that sleep in Jesus, as saith the Apostle,<sup>22</sup> they lay down and take their rest, and God it is that maketh them dwell in everlasting safety.

We are not wont to fear to fall asleep, for sleep is refreshing after wearisome labours. The painful labouring man, after his day's work ended, sleeps often more quietly than *Dives* in the Marble Palace on his bed of Ivory, where he tosseth and tumbleth: he sleeps not quietly, neither in life nor death: and of such is that verified: *O mors quam amara*, O death how bitter is thy remem-

<sup>19</sup> Phi. 3. 10.

<sup>21</sup> Jona. 1. 17.

<sup>20</sup> Dan. 12. 2.

<sup>22</sup> 1 Thea. 4. 14.

brance? what a sorrowful day is this to careless sinners, when Justice shall set such a fine upon their heads, as they are but decayed men for ever? Having wearied themselves, saith the Wise-man,<sup>23</sup> in the way of wickedness, they shall cry out, *What hath pride profited us, or the pomp of riches brought us?* after all our stir, we are never the nearer. *Non mors malum, sed post mortem ad pœnas, hoc malum. Death is not evil, but after death to go to punishment, that is evil.*

12. Surely, this barren and light Land of worldly delights after all our drudgery, yields no other but a crop of Tares, troubles, fear, and vexation of mind, whereas those that have laboured in the vineyard, and have been often in watching, in fasting often, passed many sleepless nights, and restless days, do rest from their labours, and fall asleep to rise again with their bodies, when the Sun of righteousness shall appear in everlasting glory. Of these the Apostle saith, *I would not have you sorrow, as men without hope, for those that are asleep.*<sup>24</sup> How acceptable therefore may death be, when in dying we sleep, and in sleeping we rest from all the travails of a toilsome life, to live in joy, to rest for ever.

13. Again, whereas death is a tribute, we must all pay homage:<sup>25</sup> *Let us make that voluntary which is necessary, and yield it to God as a gift, which we stand bound to pay as a due debt.* Had we no farther hope than only to

<sup>23</sup> Wis. 5. 8.

<sup>24</sup> 1 Thes. 4. 13.

<sup>25</sup> *Fiat voluntarium quod futurum est necessarium, et offeramus Deo pro munere, quod pro debito tenemur reddere, Chrys. Hom. 10. in Mat. 1.*



attain a state temporal, we might fear indeed, because when we die, all our happiness shall die with us: but when God made Man of the dust of the ground, God *breathed into him the breath of life, and man was made a living Soul;*<sup>26</sup> *therefore not a dying Soul.*

14. *Cæsar* writeth,<sup>27</sup> that the bare opinion of the *Druids*, (who taught that the Soul had a continuance after the separation from those bodies) made many of their followers hardy in great attempts, and abated in most the fear of death. *Cyrus* himself could say unto his children, when he was ready to die: Think not (dear Children) that I shall be no where, or nothing.

If a bare reposal of a future Being, could so much avail against the fear of death; what doth faith effect, which doth warrant us by good evidence? the Testator is dead, the assurance is good in Law, to set us in peaceable possession of an inheritance to come, so surely confirmed. O happy Christians, that have so good hope of happiness! *Thy dead men shall live, together with my dead body shall they arise: awake and sing ye that dwell in the dust.*

15. If *Abraham* the faithful Patriarch left his own Country and kindred at the commandment of Almighty God, and went into a strange Land,<sup>28</sup> how willingly should we leave this Country, where we are only strangers, and go where we have our own home and abode for ever?

This was the resolution of St. *Ambrose*,<sup>29</sup>

<sup>26</sup> Gen. 2. 7.

<sup>28</sup> Gen. 12. 4.

<sup>27</sup> *Cæs. lib. 6. de Bel. Gal.*

<sup>29</sup> *Possidon. in. vit. Aug.*

who neither loathed life, nor feared to die, because, saith he, we have a good Lord. This was the faith of *Simeon*, who having seen Christ, prayed *to depart in peace.*<sup>30</sup> This was *St. Paul's* gain, when he said, *To die is to me advantage,*<sup>31</sup> because this passage was a dissolution: and this dissolution was to be freed from the prison of the body; and this freeing from the body was to be at liberty with Christ.

Seeing therefore that death itself being duly considered, should nothing at all dismay us, then much less may the only meditation thereof. The more we meditate of death, the less we fear it; the less we fear it, the more faith have we.

*What shall separate us from the love of God, that is in Christ? shall tribulation or anguish? shall life or death?*<sup>32</sup> *Blessed be God, saith Saint Peter, who hath begotten us to a lively hope of the resurrection.*

## CHAPTER VIII.

*That the afflictions of mind, which are incident in the life of man, may move him to a meditation of his end.*

**S**OLOMON, whom God for wisdom chose to be as it were the Foreman of a great inquest to make Inquiry of the state of the World, to come forth to speak for all, and his conscience of all; having seen

<sup>30</sup> Luke 2. 29.

<sup>31</sup> Phil. 1. 21.

<sup>32</sup> Rom. 8. 35.

and experienced the nature of things under the Sun, yields up his verdict of all, as thus: *All is vanity and vexation of mind.*<sup>1</sup> This is in brief, the condition of all in general recorded for posterity, *All is vanity.*

2. The rich are discontented in honours, the poor languish in grief, the learned full 'of restless labours; for might not the learned Fathers have well said, as the Lamps of the Temple, We serve other, and consume ourselves? All of what estate soever, are subject unto troubles and vexation of mind. As if *Solomon* should have said, You may look for no other, *all is vexation.* I will tell you what you shall find of the world, delight in it as long as you will, *All is vanity.*

3. Small cause had the Israelites to care for their continuance among the Task-masters of Egypt: and as small cause have any to desire to live in this world; as in a Wilderness amongst many Wolves. We know, Christ our Saviour hath told us, *That being in the world, we are not of the world:*<sup>2</sup> *In; but not of.*

Here we may not look for perfect rest of body, or all contentment of mind, and therefore to meditate of deliverance, may be some refreshing to the distressed soul, who may pour out her complaints, saying: *Would to God that day might once shine, when I shall see my Redeemer:* When I shall come where is peace, within and without, when I shall appear before the presence of God with joy, and be no more oppressed with grief, disturbed with desires, molested with thoughts, but live

<sup>1</sup> Eccl. 2. 11.

<sup>2</sup> John 15. 19.

and rest for ever. *Such is the lot of our estate present, To be born to sorrow, to die.*

4. What comfort can a man reap, or what quiet should he take where want is miserable, plenty is full of peril, which way soever we cast our eyes, we find cause of complaint, that we may well count laughter error,<sup>3</sup> saying, *Quid insanis, why art thou so mad?* and subscribe to that of the Prophet, *Lord, thy terrors have I suffered from my youth upward, with a troubled mind.*<sup>4</sup> *The just man, saith Saint Austin, lives not as he would, until he come where he cannot die, be deceived, or annoyed at all.*<sup>5</sup>

5. Having then so little cause to joy in this life, where there is small occasion offered to make us rejoice, where the mind is so invested with cares, molested with griefs, vexed with pain, we may recount with ourselves the happiness of them, after the storms of this troublesome sea, have cast Anchor in their safest road.

6. *Noah* had much molestation in the old World, he had the waters swelling under him, the heavens dark and gloomy over him: at last the Ark stayed upon the Mountains of *Ararat*,<sup>6</sup> and then was *Noah* a glad man: *Lot* was grieved amongst the sinful Sodomites; at last, God sent his Angels to take him clean away. *Elias* mourned for a time, sat under a Juniper-tree, sent up his sighs to heaven, at last came the chariot, and then there was no

<sup>3</sup> Eccl. 2. 2.

<sup>4</sup> Ps. 88. 15.

<sup>5</sup> *Justus non vivit ut vult: nisi eo pervenerit, ubi mori, falli, offendi omnino non possit: August. de Civit. Dei. lib. 14. c. 25.*

<sup>6</sup> Gen. 8. 4.

more *Jezebel* to persecute him, no more false Prophets to band themselves against him. The Saints under the altar may for a time cry, *How long Lord Jesus!* After a little more suffering, their disgrace shall be turned into glory, their mournful tears into a gladsome triumph.

7. *Why art thou so vexed, O my soul, and why art thou so disquieted within me? O put thy trust in God.*<sup>7</sup> In the multitude of the sorrows (saith the same Prophet) that were in my heart, thy comforts, Lord, have refreshed my soul.<sup>8</sup> Thereby showing, that as the world had a multitude of sorrows to assault his heart, so God hath a multitude of comforts, to refresh his heart amidst a Sea of Sorrows. *As our sufferings in Christ do abound, so our consolations also in Christ do abound too,* saith Saint Paul.<sup>9</sup>

8. Our Saviour knowing that his Apostles should have many and great discomforts in the world, promiseth to send them, after his Ascension up into heaven, *another Comforter*; <sup>10</sup> for his presence was their comfort for the time being, and afterward in their deepest Prisons, they should have the Holy Ghost their fellow Prisoner, and howsoever the World did outwardly annoy them, yet they should inwardly have a Comforter to make them rejoice in their sufferings, and after all to rejoice for ever.

Saint *Chrysostom* upon that of the Apostle, *Si deus nobiscum, quis contra nos? If God be on our side, who can be against us?*<sup>11</sup> yea

<sup>7</sup> Ps. 42. 11.

<sup>8</sup> Ps. 94. 19.

<sup>9</sup> 2 Cor. 1. 5.

<sup>10</sup> John 14. 16.

<sup>11</sup> Rom. 8. 31.

rather, saith he, *Quis non contra nos?* Who is not against us, if God be with us? But howsoever they are against us, they shall not prevail or long trouble us: God is a rewarder of patience, and death the finisher of pain. *We have passed*, saith the Prophet, *through fire and water*, not fire only as the three Children, or water only as the Israelites, but fire and water, all kind of adversities, we have passed them, and so not stayed in them, but thou hast brought us to a place of rest, so rest will follow.

9. Now, therefore, though the burden be heavy, yet it is a lightsomeness to remember the way is not long. What saith Christ our Saviour? *Behold I come quickly, and my reward is with me.*<sup>12</sup>

10. When the Apprentice calls to mind, that his years of covenant will now shortly expire, and that then he shall have his freedom confirmed, the remembrance hereof maketh many laboursome Works seem more light, and less grievous unto him.

The poor Traveller in thinking of his Inn, goeth on more cheerfully towards the end of his painful Journey. The Bondman in calling to mind the year of *Jubilee*, is wont with more patience, to pass through the years of bondage. Now then amidst the sundry sorrows, incident unto the state of man, and our condition here, a meditation of our end, may much mitigate, if not altogether take away the greatest sorrows of all.

*Many are the troubles of the righteous, but the Lord delivereth them out of all:*<sup>13</sup> how

<sup>12</sup> Apo. 22. 12.

<sup>13</sup> Psalm 34. 10.

many, and how great soever they are, yet an end they shall all have, for the Lord taketh either troubles from them, or taketh them from troubles.

Great are their trials, *but salvation will one day make amends*, when they shall all have all tears wiped from their eyes, and their reward be so much the more joyous, by how much the course of their life hath been grievous unto them.

11. Seeing, therefore, that on every side we have such urgent occasion to pass the days of this wearisome pilgrimage in anxiety and pensiveness of mind, may not we think them thrice blessed, who are now landed on the shore of perfect security, and delivered from burthen of so toilsome a labour, to be where are no cause of tears; and where there is no cause of tears, no trouble; and the reason why there is no trouble, is; for that there is no cause of trouble?

May we not think them happy men, who are gone from a shadow of life, to true life itself, from darkness to light, from trouble to rest, from men to God? May we not be refreshed, I say, in calling to mind that this battle will one day have an end, and we shall be freed from the throes of all these bitter calamities?

Well may we weep and mourn as *Job* and *Jeremy* did, in consideration of our birth or entrance into the vale of tears, and often may we muse with gladness of the time of our departure from the same. After all sorrows and those threatening voices, *A voice will come from the throne, when the vial of the seventh*

*Angel shall be poured out, and will now say, Now all is done.*<sup>14</sup>

Though God do begin with *affligi te*, *I have afflicted thee*, he will surely end with *non affligam te amplius*, *I will afflict thee no more.*<sup>15</sup>

12. Consider we the state of man from the very beginning, that is, from *Adam*, besides his continual travel in the earth, the remembrance of his felicity lost, could not but be irksome unto him: he hath but two sons, and one is taken away by untimely death, *Abel*, in the flower of his age. *Noah* lives long, and what with his sorrows in the world, the coming of the flood, the mocking of his Son, we find his life more bitter than a hundred deaths: so to suffer, is not our lot alone.

First, God called *Abraham*, *Ad tentationem fidei*, to a trial of his faith:<sup>16</sup> and after, *Ad benedictionem pro fide*, to a blessing for his faith, because thou hast endured by faith; In blessing, I will bless thee saith the Lord.<sup>17</sup>

## CHAPTER IX.

*That the griefs of the body may also move us, to enter into this serious meditation of our end.*

**W**HEN the Prophet *Daniel* saw what was, and in all likelihood (unless God had set to his helping hand in time) what still should be the state of the people, while they were in the thralldom of

<sup>14</sup> Apoc. 16. 17.

<sup>16</sup> Gen. 22. 1.

<sup>15</sup> Nah. 1. 12.

<sup>17</sup> Gen. 22. 16.



Babylon, he thought more and more of his and their deliverance and besought God to look upon the desolation of his people, *to show mercy for his mercies' sake, in ridding them from all.*<sup>1</sup>

When we see and feel what is, and still will be the condition of this our Babylon, griefs of body, and afflictions of mind : we may in our highest devotion to God, call to mind the time of dismissal, and our good delivery from all. Yea, we may consider that there will come a day, when these crazed bodies, subject to several infirmities, as the head to Megrims, the Lungs to suffocations, the Joints to gout, the stronger parts themselves to convulsions, by shrinking in of the sinews : there will be a time, when these bodies, I say, which have helped to bear the burden of the day, shall with the happy soul *live together, and rejoice together.*<sup>2</sup>

2. In the mean season, we may remember in all these infirmities, that of the Prophet, *The Lord will not fail his people, neither will he forsake his inheritance.*<sup>3</sup> *David knew it* was God's manner to try his servants, and therefore in his afflictions he made this protestation of himself, and then, *Though all this come upon us, yet will not we forsake thee.*

3. It is our *Isaac's* use ; first to feel us by tribulation, and then to bless us : by these infirmities of the body, we may consider, God's feeling. Now after we have suffered a little, then *take a blessing my Son.*<sup>4</sup>

4. Though the wind blow cold, yet doth it

<sup>1</sup> Dan. 9. 18.

<sup>2</sup> Psa. 94. 14.

<sup>3</sup> Orig. periarcho. lib. 3.

<sup>4</sup> Gen. 27. 27.

cleanse the good grain ; though the fire burn hot, yet doth it purify the best gold. Afflictions are both sufferings and instructions. For these afflictions do often cause an utter contempt of all worldly pleasure, humbleness of mind, penitence, and sorrow of heart for sins passed, and a more heedfulness for the time to come ; thus by bodily chastisements, God doth kill his and our enemies, that is, our sins in us.

By this means also, sickness is unto the faithful as a Physician ; both things *that make them sorrowful, and those that do not, God turneth all to their good*, saith Saint Chrysostom.<sup>5</sup>

In the hundred and thirty-seventh Psalm, the people's captivity is thus mentioned, *Super flumina Babylonia, By the waters of Babylon, we sat down and wept* :<sup>6</sup> In the verse following : *As for our Harps, we hanged them up upon the trees that are there nigh. We sat down*, a token of their humility, *and wept*, a sign of sorrow and penitency, *as for our Harps we hanged them up*, which showed they were now very far from mirth and melody. But here we meet with a question worth the asking ; if sin and transgression were the cause that *Adam* had sorrow in the fruit of the earth, and *Eve* sorrow in the fruit of the womb ; nay, that death was inflicted as a punishment upon them and theirs, how is it, that the punishment of sin by Christ now taken away, both sorrow and death still remain ? I will show you, saith Saint Austin,

<sup>5</sup> *Et quo contristant et quo non contristant, in bonum mutat. Chrys. sup. 50. Gen.*    <sup>6</sup> *Psa. 137. 1. 2.*

against the Pelagians, how this holdeth. *First, these were punishments for sinners, but now they are Exercitia fidelium, exercises of believers, and so were they in effect in all ages.*<sup>7</sup>

6. All the life of *Solomon* was full of prosperity, and therefore we find that *Solomon* did much forget God: but the whole life of *David* had much adversity, and therefore we see by his Penitential Psalms, and others, that *David* did much remember God.

7. These chastisements of the body in particular, as they are in the consequent, means oftentimes of our good (for the worse part of man, saith Saint *Jerome*,<sup>8</sup> is sometimes punished, which is the body, that the better part of man, to wit, the soul, in the day of judgment may be saved) so are they in the cause, effects of God's love. For, though he be at sometimes a chastening father, yet a Father: though a lancing Physician, yet a Physician, and therefore one that loves, and that cures. We need no more but lay open our griefs and let him alone with the salving, who sees chastisements sometimes are as necessary for the soul, as medicines for the body, who knows better, than our selves, how best to do us good.

8. Wherefore though affliction be hard of digestion to the natural man, though the portion be sharp, yet it is his, whose intent is to procure health, *Quos amo, castigo, Whom I love, I chastise*,<sup>9</sup> saith Christ unto his, whose

<sup>7</sup> Aug. de Remis. peccat. con. Pelag.

<sup>8</sup> Hier. con. Jovin.

<sup>9</sup> Apo. 3. 19.

love in chastening we may not refuse. Saint *Chrysostom* could say, *A great temptation is it, not to be tempted at all.*

9. *Job* was a righteous man, by the testimony of him, whose testimony was most true. *What sayest thou to my servant Job, an upright and just man, one that feareth God?*<sup>10</sup> The next news we hear of him, *Job* is afflicted in body, from the crown of the head, to the sole of the foot.

You have heard, saith Saint *James*, of the patience of *Job*, *what an end God made with him.*<sup>11</sup> The holy man was tempted, to teach us what we should do when we are tried.

10. If Saint *Jerome* having read the life and death of *Hilarion*, who after he had lived religiously, died most Christianly, folding up the book, said, well; *Hilarion* shall be the Champion, whom I will follow; if chaste men may say, *Joseph* shall be the champion whom we will follow; then may afflicted men say for true patience, *Job* shall be the Champion whom we will follow.

*Toby*,<sup>12</sup> after the deed of mercy in burying the dead, was accepted of God: the next tidings we hear of *Toby*, is, the holy man *Toby*, is stricken blind, and lest *Toby* might surmise he was out of the favour of God, a reason is added in another Chapter, as some read, *Quia acceptus eras Deo, Because thou wert accepted with God thou wast tried.*

11. To suffer some chastisements, we may be content, for respecting our sins, God by these afflictions doth lay but a soft hand upon

<sup>10</sup> Job. 1. 8.

<sup>11</sup> James 5. 11.

<sup>12</sup> Tob. 2. 10.

us. *Hester* said: *We have sinned against the Lord, therefore a punishment is come upon us:*<sup>13</sup> so these bodily infirmities we may impute them to our sins. So saith *Daniel* in his prayer,<sup>14</sup> *we have sinned against thee, and are made a reproach to all that are round about us.*

It was an ancient Father's prayer, *Domine, hic ure, hic seca, ut in posterum sanes, LORD, here sear and cut me, that thou mayest heal me for the time to come:* Better to suffer here, than hereafter. *Non respicias,* saith Saint *Chrysostom*,<sup>15</sup> *quod via est aspera, sed quod ducit:* Respect not so much that the way is painful, as that the end thereof is pleasant.

12. When Saint John asked the Angel what they were that appeared in long white garments, with Palms in their hands, the Angel answered, *These are those that came out of many tribulations in the world.*<sup>16</sup> To show, that after the storms of a troublesome life, they bear Palms, and wear crowns in token of everlasting triumph.

13. There is a threefold consideration, that may move in us matter of meditation to this effect. The first, *What we once were.* The second, *What we now are:* The third, *What after a short space we shall be.* What we once were, is shewn by that of *Esdra*s,<sup>17</sup> *O Adam, saith he, what hast thou done?* When *Adam* fell, we all fell. If the estate of man had been without sin, man's estate had been as the Angels in heaven, saith Saint *Austin*, *it had*

<sup>13</sup> *Hester* 4.

<sup>15</sup> *Chrys. hom. 7. Ep. ad Heb.*

<sup>16</sup> *Apo. 7. 14.*

<sup>14</sup> *Dan. 9. 20.*

<sup>17</sup> *1 Esd. 7.*

*attained immortality without passing by death.*<sup>18</sup>

*Solomon* in his princely seat was clothed in great royalty, and yet *Solomon*, in all his princely royalty, was not clothed like the *Lilies of the field*. But neither *Solomon* in all his royalty nor the *Lilies of the field* were ever so clothed as was *Adam* before he lost the clothing of innocence. O happy *Adam*, if *Adam* had considered so much.

14. Wherefore as the people in the time of the Prophet *Haggai*, beholding the form of the Temple, how far inferior it was unto the former glory thereof, might well sorrow when they saw the one, and remembered the other. In like manner, when we call to mind, the state of innocence, wherein God made all things for man, and man for himself (in that wonderful excellency) placed him in Paradise, a garden of all delights, subject neither to grief of body, nor vexation of mind, we cannot but with some sorrow for sin, wherewith we should ever be at utter defiance, remembering our loss by sin, bethink ourselves of that former felicity, and in the first place, What we once were.

15. For the second consideration, What we now are, even sojourners in this vale of tears, exiles from our native home, where troubles come like *Job's* messengers, no sooner one hath told his tale, but another steps in to say as much, where men are beset with crosses and calamities round about, the feeling whereof may move us to break forth into that desire

<sup>18</sup> *Sine morte media, immortalitatem consequentia, Aug. de Civit. Dei, lib. 21. c. 21.*

of the Apostle, *Who shall deliver us from these bodies of death?*<sup>19</sup>

16. *Cato* the Wise, an Heathen man could tell his Scholars, that if it were offered him to be young again, he would in no case accept of such an offer: so wearisome counted he the condition of his estate present.

17. For that future state *Quid erimus* What we shall be, when these drossy bodies shall be changed, and made like unto the glorious body of the Son of God,<sup>20</sup> of which bodies God in mercy saith, as sometimes he said unto *Abraham*, for *Ishmael*, I will bless him also: so of these bodies in their resurrection, though as *Ishmael* they are not so free born as *Isaac* the Soul, yet shall they have a blessing too.

18. A Christian remembrance hereof, doth make us desire with a longing affection elsewhere, *Hope* (saith *Solomon*) *that is deferred, doth afflict the mind.*<sup>21</sup>

In the mean season, considering nothing is indeed joyful, but in that place of joy: It may make us the more cheerful to pass over the greatest griefs of body, and afflictions of mind whatsoever, which afflictions in this life, are testimonies of God's love, but in the life to come signs of his justice.

19. It is the wont of fathers to hold a hard hand over their own children, when they suffer the children of Bond-men to go loosely as they list: God that keeps an inheritance for his, after his rod in correcting, *he hath a staff of*

<sup>19</sup> Rom. 7. 24.

<sup>20</sup> Phil. 3. 21.

<sup>21</sup> Pro. 13. 12.

*stay and comfort,*<sup>22</sup> and an inheritance in the end, which makes amends for all.

Wherefore, we may reckon these trials as Harbingers, to warn us beforehand of death coming, as testimonies of God's care over us, as medicines to cure our diseases, which medicines, at the first they do make us sick, but a little after we are the better for them. In a word, these chastisements are as School-masters towards our end, to teach us this lesson of *Learning to Die*.

*If God, saith Saint Jerome,*<sup>23</sup> *had promised us all peace and quiet, both in this world, and in the world to come, then our troubles here might amaze us, and make us doubt of our future rest ; but finding by proof, the manifold tribulations of this life present, we may expect with comfort the promise of the time to come.*

20. If a Heathen man could say, when he saw a sudden shipwreck of all his worldly wealth, all lost in a moment, Well, Fortune, I see thy intent, thou wouldst have me be a Philosopher: how much more may the Christian man say, after the many and manifold afflictions, in mind and body: Well, I see that God would have me even to become religious, and to enter into a meditation of the life that is freed of all: for departing this world unto God, *we cease to grieve, we cease to sorrow, we cease to sin.*

<sup>22</sup> Psa. 23.

<sup>23</sup> Hier. de Consol. in adversa.



## CHAPTER X.

*How much it concerneth every one in time of health, to prepare himself for the day of dissolution.*

**S**EEING that our good or bad estate in the life to come, depends much upon the quality or condition of the life present: for, *where the tree falleth, there it lieth*;<sup>1</sup> and our passage in order is from the life of grace, to the life of glory: they see but little, that perceive not how greatly it concerneth every Christian in time of best health, while he yet hath day before him, to set forward in a provident course: that so in the cool of the Evening, he may arrive at the Port of everlasting rest, To be always fearful, always watchful, always heedful.

*Solomon* tells us, the Ant by instinct of nature, remembers it will not be always summer: *Jeremy* tells us,<sup>2</sup> the Crane and the Stork think of another season to come: we may go to School to these silly creatures.

If we remember *David's* blessed man, he is resembled unto a tree that brings forth fruit, *In tempore suo*.<sup>3</sup> The fruit which the careless sinner bringeth forth, is often, *in tempore non suo*, while he presumes to strike in with God in his last extremities, when indeed he is not himself. Far better is it to enter in while the gate is open, than to knock in vain when the gate is shut; to seek the Lord when he may

<sup>1</sup> Eccl. 11. 3.

<sup>2</sup> Jer. 8. 7.

<sup>3</sup> Psa. 1. 3.

be found, than to be found of him unprovided, when we would not be sought. The ship should be mended in the Haven, not in the tempestuous sea. The breach would be repaired in time of peace, and not in hot skirmishes of war. In time, a care would be had of our estate for the time to come.

2. *The days of man are but short, his time uncertain ; that little moment we have, to provide for a state of all continuance, and to gain eternity in, is run over before we are aware : God's mercy in giving us time and grace, passeth along as a pleasant river, if we stop the course thereof, by our continuance in sin, it will arise high and turn into justice, bear down by force, and overthrow our surest repose in the world.*

3. That which once and never but once, is done ; should be advisedly begun, carefully prosecuted, and most seriously laboured with all industry unto the end : we sleep with our cause, and we rise with our cause, as Saint *Austin* speaketh.

4. It is the counsel of the Holy Ghost : *Do good while ye have time.*<sup>4</sup> The place of making atonement with our adversary is *while we are in the way* :<sup>5</sup> if there be no preparing oil in our Lamps, there will be no entering with the Bridegroom : if no running, no crowning. For a sure rule it is with God, *Do well, and have well.* Live the life of the righteous, and die the death of the righteous.

5. If any ask, saith *Lactantius*,<sup>6</sup> whether death be good or evil ; my answer is, Look unto the condition of thy life precedent,

<sup>4</sup> Gal. 6. 10.    <sup>5</sup> Mat. 5. 52.    <sup>6</sup> *Lact. lib. 6.*

which if it be passed over in virtue, *O well is thee, and happy shalt thou be:*<sup>7</sup> if otherwise, the case is altered, *The death of sinners is worst of all:* For why? they pass over their days, saith *Job*,<sup>8</sup> in great jollity, and suddenly fall into a sea of miseries.

Because we know not the day, we should watch every day; because we know not the hour, we should watch every hour. We see that in matters of weight, foresight and deliberation is wont to bring them better to pass. *Those that run for a corruptible crown*, saith the Apostle,<sup>9</sup> *abstain from all things*: then we for an uncorruptible crown, ought to do as much. The Husbandman will take his season, the Soldier will watch his fittest time to assault the enemy, every one will cast the best way to compass the business he hath in hand: and shall the Christian man be altogether careless and negligent in preparing himself for his departure? God forbid. Should he not turn to God, but when the favour of God is turned from him? should he put off a matter of so great weight, as his conversion is, until the last extremities? It is no safe course so to do: when the infirmities of body in the Patient, and griefs of mind make him unfit for so needful a charge as he hath, at these times to dispose of things. When by reason of pain, he is neither for the most part, willing, nor able to order aright his conversion to God, then and not before to think of the welfare of his soul. Is this well? No certainly, it is the Wiseman's wise counsel: *Before thy languishing grief, consult of the medicine:*

<sup>7</sup> Psa. 128. 2.<sup>8</sup> Job 21. 13.<sup>9</sup> 1 Cor. 9. 13.

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themselves in time, while they are their own men! they shall one day find the benefit of this carefulness.

8. To him that passeth through dark places, one light carried before him will do more good, than many that are brought after. For him that undertaketh a long journey, advice beforehand will stand him in stead.

For this spiritual voyage, the vow of the Prophet should be the vow and resolution of every particular man, by the assistance of God's grace; *I said I will take heed unto my ways.*

A religious preparation in time would do men more good than they are aware: happy are they that seek the Lord while he may be found: for there will come a *Non novi vos, I know you not*, for them that come to buy, when the market is done.

9. Christ wept for the men of *Jerusalem*, which would not weep for themselves: and all was, because they knew not the things that did belong unto their peace, *In die suo, in that day of theirs.*<sup>12</sup>

*Antiochus*,<sup>13</sup> after his many injuries offered unto the people of the Jews, and unto the Temple of God itself, taking sacrilegiously from thence the ornaments appointed for God's service, when the Lord called him to answer the cause at his own Consistory, he could then wish he had never meddled with sacred goods, only consecrated to the Church, to godly uses.

When *Pharaoh* saw the Sea ready to swallow him; he could then no doubt be sorry

<sup>12</sup> Luc. 19. 41.

<sup>13</sup> 1 Mac. 6. 12, 13.

that ever he had wronged poor innocents, and oppressed God's own portion, when sleep is gone from their eyes, when rather extremity of grief than true sorrow doth take out a little sick repentance from the most careless: when rest is departed from their tossed beds, then many may wish that they had used less oppression, that they had fasted often with the Apostle *Paul*,<sup>14</sup> prayed with *Daniel*,<sup>15</sup> wept with *Mary Magdalene*,<sup>16</sup> lived in mean estate, and so have feared God, rather than to have enjoyed the pleasures of sin for a season, which they find to be full of bitterness at the last. *These things should be considered in time, and now is the time.*

10. *They shall seek me* (saith *Wisdom*,<sup>17</sup> speaking of negligent sinners) *but they shall not find me*, and why? because they seek when it is too late. The foolish Virgins may call Lord, Lord:<sup>18</sup> but when the Bridegroom is past, and that mild countenance of Christ turned away, the woful plight of these Virgins shall be such, as it were enough to break their hearts with sorrow, if it were possible for their hearts to break.

Are not the pleasures of sin dear pleasures? Had we not need then in a case of such importance, to stand ever more ready by a serious preparation for our end: *To hold us fast in the fear of God, and to wax old therein, as Syrach counselleth us?*<sup>19</sup>

11. Moreover, this our continuance here is certain, in uncertainty, therefore saith one, *Let our uncertain condition, put into us a certain*

<sup>14</sup> 2 Cor. 11. 17.<sup>15</sup> Dan. 9. 21.<sup>16</sup> Luke 7. 38.<sup>17</sup> Pro. 1. 28.<sup>18</sup> Mat. 25. 11, 12.<sup>19</sup> Eccl. 2. 6.

*carefulness of our estate to come.*<sup>20</sup> If in any thing that care of the Prophet is to be remembered, who would *not suffer his eyes to sleep, nor his eyelids to slumber*: it would surely in this of all other be remembered.

Who would pass a day in sinful security? who would lay him down in that state of life, wherein he would be loth to be gone and leave this Tabernacle? Do not many meet with death, and are they not often surprised at places of greatest triumph, where men are wont to think of nothing less? now merry, and in short time mourned for? a bone in the meat, a husk in the cup, the laying bait of an enemy, hath made many a stout Champion, after manifest perils escaped in the midst of the hateful enemies, to yield by so weak a means, whether they would or no. *Isaac* the Patriarch, *Aaron* the Priest, *David* the Prophet, *Josias* the young Prince, *Israel* the people, by little and little all wear away: *Be the day never so long, at last comes the evening.*

12. Many good friends oftentimes in the world, shake hands at parting, and we see their next meeting is at heaven. Wherefore when we keep our solemn assemblies, we had need keep them religiously minded: for we know not whether we shall ever keep them any more. When we make our humble repentance to God, we had need do it sincerely indeed, it may be our last.

There is a time to seek, saith the Wise-

<sup>20</sup> *Nobis certam sollicitudinem imponat incerta conditio: Eus. Emis. Homi. ad Monu.*

man :<sup>21</sup> here is the time of seeking, life is here won or lost, here provide and be safe for ever. And because the time is short, let them that use this world, saith the Apostle, *be as though they used it not* : This is the sure way though narrow ; this is the right gate, though strait, and it leadeth unto life.

Satan he is busy, because his time is short, and therefore his wrath is the fiercer : At first he assaulted the Church by violence, but now by deceit. *The woman was deceived*,<sup>22</sup> saith the Apostle, deceived, and so not overcome ; whereby we may learn, that our relapses into sin, come not so much from our enemy's force, as from our negligence. But we remembering the continuance of time, should use all diligence, and have the greater care to prevent the subtle Serpent. We know not whether we shall have so fit a time of repentance ever hereafter.

It is said of certain Hawks in colder Countries, that they are most earnest and eager to take their prey, when the daylight there is of least continuance. Let us not care so much what shall be after us in the world, but let us care what will become of us when we are departed hence in the world to come. *Hear good counsel*, saith Saint Austin, *do that before death, which may do thee good, when thou art dead*.<sup>23</sup>

13. The Church doth pray (and that in most Christian manner too) that the faithful may be delivered from sudden or unprovided

<sup>21</sup> Eccl. 3. 6.

<sup>22</sup> 1 Tim. 2. 4.

<sup>23</sup> August. in *Enchirid. ad Lau. de Dulc.* 1.



death. And surely great cause hath the sober Christian man to desire rather leisurely to yield himself to God, if it shall so stand with his good pleasure, than to be taken in a moment from the society of men. To have a good departure out of the world, may be a good man's prayer, and to close up the course of life with a terrible dissolution, is that fair Christian end we may all beg at the hands of God.

Notwithstanding, when the mind is well prepared, and every day resigned to his will, who knoweth better than ourselves, how best to bring us to his Kingdom; though the Christian end his days by a more short riddance from these bodily infirmities, the suddenness with God's help, is no prejudice unto his future good, that lives ever prepared for the day of his departure, and they are not overtaken with death, how suddenly soever they are gone that daily mind the time of their dissolution.

14. We may remember that if we respect our estate and condition of life, we are all at one, and at the selfsame stay. *Consider*, saith Saint Bernard, *not so much what thou art, as what thou shalt be.*<sup>24</sup> What is become of all Adam's posterity, for these many hundred years passed; excepting a remnant, are they not all gone? must not the remnant follow after?

15. Moses mentioning the age of those who lived before the flood (when as yet the days of man were of more continuance than they are)

<sup>24</sup> *Considera non qualis sis, sed qualis fueris. Ber: de consid. ad Eug. lib. 3.*

saith,<sup>25</sup> *All the days of Seth were nine hundred and twelve years; and he died. All the days of Jared were nine hundred sixty and two years, and he died. All the days of Methusaleh, were nine hundred sixty and nine years, and he died, that same Et mortuus est, and he died,* will ere long be the clause applicable to us all. In the mean season we read the Epitaphs of others, and follow the Funerals of some dear friends: we see many, as *those on whom the Tower of Silou fell,*<sup>26</sup> gone in a moment; they are warnings sufficient (if warnings will serve) to make us live prepared for our end.

16. Careless men, saith one, are not unlike dissolute servitors in Princes' Courts, who having their allowance of Lights, spend them out in riot, and so at last are fain to go to bed darkling: provident Christians have a foresight to think of the time to come, consider this transitory estate will have an end, and therefore prepare for another world, where they may have a stay or perpetuity of rest.

17. Now then to be ever in a readiness for the giving up our account to God,<sup>27</sup> to live prepared for the day of death, the uncertainty of life, the weightiness of the charge may justly move us all to be careful indeed. How much therefore it concerneth us in time of health to provide for another world, every one doth see, we have not two souls, that we may hazard one.

In the 23rd of *Leviticus*, God tells his people of a day and a way of reconciliation, or atonement: he that humbleth not himself that day, it should go evil with him: whence they

<sup>25</sup> Gen. 5. 8. 20. 27.    <sup>26</sup> Luke 13. 4.    <sup>27</sup> Luke 16. 3.

might perceive, how that it should go well with them, that did that day humble themselves. This life is the day of reconciliation: if we now humble ourselves, it shall by the grace of God go well with us. In the twelfth of *Exodus*, God willed his people upon their passage out of *Egypt* to have their loins girt, their staves in their hands, their shoes on their feet, that there might be no let when the time of their delivery should come: we know not how soon God will send us from this *Ægypt*: Jesus Christ grant we may keep our Pass-overs with souls prepared to be gone.

*Whoso feareth the Lord, saith the Wise man, it shall go well with him at the last, and he shall find favour in the day of his death.*

## CHAPTER XI.

*The manner of preparing, or the state and condition of life, wherein the Christian man should stand prepared for death.*

**T**HE mean then to die the death of the righteous, is first to live the life of the righteous.

The mean to sit with *Abraham* is here to walk with *Abraham*; for God hath appointed a virtuous life to go in order before the great reward of eternal life, not as the cause, *but as the consequent of our blessed righteousness in Christ our Saviour.*

2. What remaineth, but to frame the premises, as we would find the conclusion; to sow

as we would one day reap? for those that will lie soft, must make their bed thereafter, and to live the life we hope to live, is in sincerity here to live religiously. *If we provide not in this life, there is no providing after this life.*<sup>1</sup>

3. The old Christians made the world to read in their lives, what they did believe in their hearts, and gave occasion to Heathen men to say, *This is a good God, whose servants are so good.*<sup>2</sup> Heathen men see and hear of the great devotion of the old Christians: they in effect thus reason: Surely, these men are of God, these without doubt look for a world to come. The labours, the learnings of the ancient Fathers, their sincerity amongst men, their devotion to God, it was the wonder of the world. The servants of *Ahaziah* tell their Master of the man that met him in the way, his attire, his word, &c. *Ahaziah* saith it was *Elias* the Tishbite. Therefore then this good and holy conversation of life after the example of good men, what better state for a Christian man to stand in, ever prepared for his end?

4. Was not that a memorable protestation of *Samuel*,<sup>3</sup> when before his death, in the presence of all the people, he declared as thus, his integrity of life? *Behold here I am, bear record of me before the Lord and his Anointed:* As if he should have said, Give me my *Quietus est at parting*. *Whose Ox have I taken? to whom have I done wrong?* The people's reply in effect was, Now God be with thee good *Samuel*, to whom thou art going, thou hast indeed

<sup>1</sup> *Si non in hac vita, non post hanc vitam: Aug. de civ. ger. pro morte.*

<sup>2</sup> *Just Mart.*

<sup>3</sup> 1. Sam. 12. 3.

done us no wrong. And so with mournful hearts they gave him this good testimony at parting.

5. That of St. Paul,<sup>4</sup> when he took his farewell of the men of *Ephesus*, who wept abundantly for the words he spake, being chiefly sorry they should see his face no more, *I take you to record this day, I am pure from the blood of all men, I have coveted no man's silver or gold.* After so good a life, was not this a good farewell? that of *Simeon* a just man,<sup>5</sup> one that feared God, and waited for the consolation of Israel, was it not a godly course to embrace Christ, and *pray to depart in peace?*

6. O good life, saith an ancient Father,<sup>6</sup> what a joy art thou in time of distress! It made the same Father neither ashamed to live any longer, because he had lived honestly, nor afraid to die, because he had a good Lord. Sweet is the felicity of that man, whose works are just, whose desires are innocent.

7. *Plutarch* writeth of *Pericles*,<sup>7</sup> that he never caused man to wear sorrowful attire, he was so harmless. And of *Lysander*,<sup>8</sup> that he was more honoured after his death, than ever he had been in his life, he was so virtuous.

But the Wise man speaking of the servants of God, who passed through the darkness of this World with lamps in their lives, which both light themselves and others: *The righteous*, saith he, *are had in perpetual remembrance, their bodies are buried in peace, but their name liveth for evermore.*<sup>9</sup>

For such is the power of virtue, as it makes

<sup>4</sup> Acts 20. 26. 27.

<sup>5</sup> Luke 2. 19.

<sup>6</sup> *Poss. de Amb.*

<sup>7</sup> *Plutar. in vita Peri.*

<sup>8</sup> *Plut. in vit. Lysan.*

<sup>9</sup> Eccles. 44. 14.

not men only honoured when they are alive, but also when they are dead, and it is wont to take good men out of their graves, and cause them to live in the mention of long posterity, having their names registered and enrolled with the Saints of heaven, and their fame canonized in the Book of life.

These stood evermore upon their departure, having that heavenly treasure of a good conscience, peace and tranquillity of mind: When the evil are tossed, saith the Prophet *Isaiah*,<sup>10</sup> *as the raging waves of the Sea*: their name perisheth, saith the Wise man, *as if they never had been.*

8. Thus the innocent life, like the watchful servant, openeth the door gladly, when his master knocketh, but the reckless seeketh corners, being ashamed to be seen: nay, saith one, *He is ashamed to see him whom he remembers he hath contemned*: the one is quit by a joyful proclamation, the other found guilty at the bar of his own conscience.

He that will say with the Apostle, *Death is to me advantage*:<sup>11</sup> must live with the Apostle, *with all good conscience*. I read of one who a little before his departure from the world, spake these words to them about him, *My friends, I now find it true indeed, he that leaveth all to follow Christ, shall have in this world Centuplum, a hundredfold: I have, I have, I have that Centuplum, peace of conscience with me at parting.* Thus much in general of preparing ourselves for the time of our dissolution.

9. To come nearer home, the applying of himself to *Faith, Hope, and Charity*, is that

<sup>10</sup> Esa. 57. 20.

<sup>11</sup> Phil. 1.

Christian estate wherein the servant of God once settled, need not to fear to *speak to his enemies at the gate.*<sup>12</sup>

Faith is the staff, whereupon we stay both in life and death, which faith tells us, that God through Christ is become propitious unto us. *By faith we are blessed,* saith Saint Paul, in the third of *Galatians*, 9. *By faith we rejoice in tribulation,* in the fifth to the *Romans*: *By faith we have access unto God,* in the third to the *Ephesians*. This is the *shield whereby we quench the fiery darts of Satan.*<sup>13</sup> This is the means whereby we resist his power.

10. Nahash the Ammonite, would make peace with the men of Jabesh Gilead, but upon condition, that *he might thrust out their right eyes.*<sup>14</sup> This old Ammonite our enemy, would offer peace to God's Children, but it is upon condition, for he would have their right eyes, or that blessed Faith that holds the soul-saving love of Christ crucified, put out: but will the true Gileadites yield to such a condition? No, not for ten thousand worlds of riches.

11. Have we any thing to do at the throne of God in heaven? there we have but two pleas, the one of Innocency, the other of Mercy. Because we cannot plead the plea of innocency, Faith bids us boldly plead the plea of mercy, and tells us the Judge is reconciled.<sup>15</sup>

What shall separate us being once confirmed in the faith, from the love of God in Christ Jesus?

*Shall powers, or principalities? things pre-*

<sup>12</sup> Psalm 127. 5.

<sup>13</sup> Eph. 6. 10.

<sup>14</sup> 1 Sam. 12. 2, 3, 4.

<sup>15</sup> Rom. 5. 1.

sent, or things to come?<sup>16</sup> No, neither life nor death.

12. What manner of faith Christ commendeth in the Gospel, we read by that of *Mary Magdalene*, who after sorrowing and weeping for her sins, Christ tells her, *Thy faith hath made thee whole*:<sup>17</sup> as if he should have said, *Mary*, this weeping, this repenting faith, is faith indeed. When he had seen the religious duty of the Samaritan, that came back to give God praise, and fell down at Christ's feet, he saith unto him also, *Thy faith hath made thee whole*: as if he should have said, This humble faith, this religious faith, is a saving faith: *Go in peace*. The blind man cried, *Son of David have mercy upon me*, and being reprov'd, would not leave *mercy*, until he obtained *mercy*. Christ said to him, as to the former, *Thy faith hath made thee whole*: as if he should have said, this praying faith of thine is a good faith, *receive thy sight*. What made many old Saints *to endure bonds and imprisonment, to be stoned, to be hewn asunder*?<sup>18</sup> It was Faith, saith the Apostle. This was no palsy-faith, but firm and constant unto the end, that comforts the languishing mind, and says, *If we live, we live unto the Lord, yea, Whether we live or die, we are the Lord's*.<sup>19</sup>

13. To this *Faith* is adjoined *Hope*, which is called by the Holy Ghost, the Anchor of the soul. The Anchor lieth deep, and is not seen, and yet is the stay of all. So hope reacheth far, it is of things unseen, and yet holds all sure amidst the surging waves of a boisterous

<sup>16</sup> Rom. 8. 38.

<sup>17</sup> Luke 7. 50.

<sup>18</sup> Heb. 11. 37.

<sup>19</sup> Rom. 14. 8.



world: This *Hope maketh not ashamed*,<sup>20</sup> *abideth with patience, rejoiceth in afflictions: and is, as S. Austin calleth it, the very life of life.* For why? it bids us go comfortably to the *Throne of grace*, and not to refuse the changing of these mortal bodies: *That we may receive them in a better resurrection.*

14. In the third place, *Charity*, the unseparable companion of faith, may be considered. God in the Creation did separate light from darkness: we may not in the state of Justification join the works of darkness, as envying, strife, and contentions, with the light of faith, which are weaved together as was the coat of Christ, and therefore are not divisible.

15. In the second Book of Kings and the tenth Chapter: when *Jehonadab* came towards *Jehu*, as if he had some earnest intent to be his follower: *Jehu said, is thy heart upright with mine? He answered, It is: Then quoth Jehu, give me thine hand.* Our noble *Jehu* whom God hath set up to pull down the power of darkness, says to all that profess his Name: Is your faith upright to me? then give me the operation of your hands.

16. The children of God, as they shall differ from the children of this world hereafter, so much they differ from them here by good works, which do manifest themselves by Christian charity. Christ saith unto his, as the Lord of the Vineyard said unto them in the market-place, *Why stand ye idle?*<sup>21</sup> Faith is like *Rachel* mourning for her children, lamenting the defect of good works: and Faith

<sup>20</sup> Rom. 5. 5.

<sup>21</sup> Heb. 4. 16.

<sup>22</sup> 1 Thea. 4. 16.

<sup>23</sup> Mat. 2. 18.

says as *Sarai*, Give me fruit or I die. *Moses* saith,<sup>24</sup> that every tree brought forth fruit according to his kind. Faith is a good tree: it should therefore bring fruit according to his kind. Our Saviour Christ saith to his disciples, *By this shall all men know you, whose you are, in that you love one another.*<sup>25</sup> If we have love, saith Saint *Austin*,<sup>26</sup> we have God, for God is love: love was the way whereby God came to us, and love is the way whereby we go to God.

If this love of God decay, the love of thy neighbour will soon come to nothing. *David* puts these together, when he saith, *The foolish saith in his heart, there is no God:*<sup>27</sup> he adds, *They are corrupt, and become abominable.*

17. *Cain* offered bad offerings,<sup>28</sup> which was a token that the love of God waxeth cold in *Cain*, it was not long after, that he had laid violent hands on *Abel*, which showed that he had lost withal, the love of his neighbour. But O *Cain*, saith S *Jerome*,<sup>29</sup> what dost thou? what cause hast thou of this cruel hatred, and desire of shedding innocent blood? What hath thy brother deserved? what violence hath he offered? hath thy solitary brother displeased thee, because he pleased God? thou knowest not what a loss thou shalt have in the miss of so good a companion. But envy and venomous malice, where it once entereth, how doth it blind the understanding, nourish and incense uncharitable minds.

<sup>24</sup> Gen. 1. 12.

<sup>25</sup> John 13. 35.

<sup>26</sup> Aug. de spirit. et anima.

<sup>27</sup> Ps. 14. 1, 2.

<sup>28</sup> Gen. 4. 5, 8.

<sup>29</sup> Quid commeruit, frater? Quam vim intulit? Hier. de cons. in advers.

commit most foul and unchristian attempts? Shall we lend envy our will? shortly will it become our Lord."

If we will hear, how *Lamech* that was an evil man speaks,<sup>30</sup> *If Cain were avenged seven-fold, I will be avenged seventy times seven-fold.* Here is nothing but a mind set upon revenge. But if ye will hear how *David* the man of God speaks, *Is there any of the house of Saul, that I may show mercy unto them?* He speaks of love and kindness towards his very enemies, and so spake *Joseph* when he forgave his brethren; *Because, saith he, I myself am under the hand of God.*<sup>31</sup>

18. All that we can or do forgive our enemies,<sup>32</sup> are offences, or some small trespasses, but those which God forgiveth, are debts of great importance: we release some few pence; he talents, and those ten thousand too.<sup>33</sup>

19. *Thrasibulus* a Heathen man, to renew amity lost amongst men, made a law of forgetfulness of all wrongs and injuries that had been offered: it is not a law of *Thrasibulus*, but of Christ Jesus, *Forgive and it shall be forgiven you.*

20. What hath heaven more glorious, than the union of the Trinity? what hath the earth more heavenly, than consent and unity? When one River runneth towards the Ocean, it is a good course, and goes as it should; but when it meeteth with another River, then they make a current indeed. When the love of God doth carry us along, we go well, but when this

<sup>30</sup> Gen. 4. 24.

<sup>31</sup> Gen. 49.

<sup>32</sup> παραπτώματα. ὀφειλήματα. Mat. 6. 12.

<sup>33</sup> Luke 18. 28, 29, 30. ἀμνησίας.

meeteth with the love of our neighbour, then we set forward with a main stream into a sea of all blessedness.

21. A special mean to increase this double love in the hearts of all believers, is a frequent participation of the holy and blessed Eucharist, which is called of some *Ephodion*, that is to say, a most necessary provision for our spiritual voyage (of this I shall speak more at large in another place). *O blessed Mystery*, which amongst other high and heavenly effects, is a means to strengthen us in this great journey, and comfort us towards the end of the journey.

22. Thus setting ourselves in order, we may accept of the time whensoever it shall please God, that brought us into the world, to take us from this our continuance in the same. The condition of life, wherein we may stand prepared, requires our Christian practice, the happiness of this condition we shall find, *when we come unto the state of all happiness.*

## CHAPTER XII.

*How the Christian man should demean himself, when sickness beginneth to grow upon him.*

**T**HE first and principal thing religiously to be remembered in the beginning of sickness, is, that the soul do call herself to a serious account of sins passed, of the evil committed, and the good omitted: remembering that of the Prophet, *I said I will confess against myself my own unrighteousness.*<sup>1</sup>

<sup>1</sup> Psalm 32. 9. *In decreto vivo.*

Therefore, by ancient decree in former time, the sick was enjoined, before sending for the Physician, to make first a contrite confession, and humble acknowledgment of his sins; as if our sins were (as they often are) the cause of our sicknesses: and surely, this decree was very respectively had in use. We will open our griefs and sores to the Physician of the body, and when we humble ourselves under the hand of God, we open our sins to the Physician of our souls, who can best apply the best medicine, *Thy mercies O Christ Jesus.*

2. Our Saviour having restored to health, and cured the man that lay by the pool side,<sup>2</sup> and had been sick so many years, he giveth him absolution who is the sole absolver, for all is in mercy: *Behold, thou art made whole:* That was for the time past: next he addeth a caution, as a *Memorandum* for the time to come: *Sin no more, lest a worse thing come unto thee.*<sup>3</sup> *Made whole*, therefore sometimes a diseased creature: *made whole*, therefore not of thyself whole; *made whole*, therefore now a sound man: *Sin no more, lest a worse thing come unto thee.* He that afflicted thee for a time, could have held thee longer: He that touched thee in part, could have stricken thee in whole. He that laid this upon thy body, hath power to lay a greater rod upon thee in body and soul: *Sin no more.*

So by this we see, that bodily sicknesses may move us to cry out with the Psalmist, *Lord, remember not the sins and offences of our youth:* and to say with the same Prophet, *O cleanse thou us from our secret sins.*<sup>4</sup>

<sup>2</sup> John 5. 9.

<sup>3</sup> John 5. 14.

<sup>4</sup> Psalm 25. 6.

3. When sickness beginneth sharply to touch us, we are carefull (as I said) in seeking and sending to procure the health of the body, as *Asa* sought to the Physicians to heal his disease,<sup>5</sup> when he should have rather sent to the Prophet, to have given him some spiritual receipt for his sick soul. The woman in the Gospel, spent all that ever she had upon the Physicians, and in the end she was never the better, but once coming to **CHRIST**, she came where she might have cure, and had indeed.

4. When the Physician hath done, then we can be content the Divine should begin: as if some few words of ghostly counsel were enough, when we see there is but one way with us. No, no, the first and chiefest care in extremities should be a penitent imploring of the help of God, who in this care doth oftentimes cure both body and soul, and lengthen the days of sorrowful suppliants, as he did the days of *Ezekiah*.

For recovery first therefore, take a good quantity of repentance, two handfulls of faith in the passion of Christ, put both together, with a purpose, by the help of God, for to walk upon it in holiness of life, and apply this as a good receipt for thy sickly Soul, which hath taken a dangerous surfeit in sin.

5. The lump of dried figs,<sup>6</sup> (means ordained by God for the body's health) have also their convenient use. The Physicians we honour, but it is for necessity's sake; that unnecessary manner of taking physic, which maketh health sick, away with it in God's name. The physic of the soul hath the best cordials for the penitent Patient.

<sup>5</sup> 1 Chr. 16. 12.

<sup>6</sup> Eze. 38. 21.

That of the people in the Book of Numbers<sup>7</sup> may be remembered, who being stung with the Serpents in the Wilderness, had no better means of succour, than the looking up to the Serpent, which *Moses* caused to be set up, as a mean ordained by God, for the procuring of their health. We have no further refuge in time of need than the lifting up of the eyes of our soul to behold *Christ crucified*.

6. The people cried unto *Moses* and *Aaron*, but there was no help, until God in mercy appointed this miraculous mean. No relief could be found in the law for the distressed soul, until God in his wonderful love raised up a mighty salvation in the state of grace. The Serpent was lifted up on high, that all might behold him: so was the Son of God, that all believers might receive saving health from him, and by him. In the curing of those who were stung by the Serpent, it was *look and live*,<sup>8</sup> for Christ's curing it is, *believe and live*.<sup>9</sup>

7. This blessed mean in times of greatest extremity doth add no small comfort to the afflicted. And this the principal care, when sickness beginneth, being an humble acknowledgment of our sins, which may move us to say, as *Joseph's* brethren: *Therefore is this trouble come upon us*.<sup>10</sup> A hearty confession of them all, an humble desire with bended hearts and knees for remission thereof, by him who is the hope of the distressed, the joy of the afflicted, the curer of the sick, and the resurrection of the dead, a willing mind to be

<sup>7</sup> Num. 23.

<sup>8</sup> Num. 21. 9.

<sup>9</sup> John 3. 14.

<sup>10</sup> Gen. 42. 21.

delivered from the hands of sin, may make us cry with the Prophet *David*, *I am so fast in prison that I cannot get out.* And last of all, a joyful lifting up of the heart to the Throne of grace, may make us willingly renounce the world, and resign over ourselves unto his divine pleasure, to whose appointment we ought with patience meekly to submit ourselves. First, God sent *Jonas* to warn *Nineveh*, and seeing the repentance of the people, then comes a message of mercy, these trials are as forewarners.

8. We see we are in his hand who alone hath power over all flesh : when we are in want, we then know the benefit of plenty, when we are in bondage, we then best perceive the good of freedom, when we are in sickness, we most thankfully acknowledge the blessing of health (if we have any thankfulness) and may easily gather how God by lingering sickness, doth in mercy stay till we make us ready. If it shall please him to adjourn the time of this our Pilgrimage, we ought to offer a determinate purpose, as a sacrifice upon the Altar of our hearts, to bless him who hath ever blessed us, to serve him truly all the days of our life. And thus having our trust in Christ crucified, we make this resolution : *If we live we shall do well ; if we die, we shall do better.*



## CHAPTER XIII.

*How the sick should dispose of worldly goods and possessions.*

**H**IS sins being by the sick person confessed, his soul religiously commended unto God, his desire either to live or die, given over to the divine disposing providence: to settle an orderly disposing of those temporal blessings which God hath here lent unto his servants (as Oars and Sails to bring passengers to their long Haven) is very convenient for every Christian in the time of health, and nothing ominous as some have timorously doubted. Experience doth show, that wise men have afterward lived long, done full well, and served God many years in the World: wherefore, it is a laudable custom for men whilst they are themselves, to make their last Will and testament in time, lest dying intestate, great troubles, or strifes and suits in law do arise about their estates, being dead; for this cause *Esaias* willed *Ezekiah* to set his house in order. Now, there is a four-fold house to be ordered by us; First, the house of every one's conscience, wherein they make their repose. Secondly, the house of the body, which is to be adorned with holiness; for holiness becometh this house. Thirdly, the house of our family, which is wisely to be disposed. Fourthly, the house of eternity, which of all other is carefully to be thought upon.

A great temptation in sickness is, the love of the World, and worldly things: for that most affecteth a man towards his death, which he most loved in his life, as riches, lands, wife, children. To provide a remedy against this, it is needful for a man to have his last Will and Testament ready in his extremities, that so he be not troubled about the ordering of his worldly goods, when he should be ordering his soul.

Thus the Testator having commended his soul to his Creator, and his Redeemer, and his body to Christian burial, we see that disposing of blessings temporal, maketh us not to die the more quickly, but the more quietly, and therefore it was put in practice by *Abraham*,<sup>1</sup> when he gave the principal part of his goods unto *Isaac* his son, and unto others; *Abraham* gave gifts of Legacies: this did *David*,<sup>2</sup> *Tobias*,<sup>3</sup> and *Ezekiah*<sup>4</sup> for the quiet of succeeding posterity, they disposed of earthly possessions going to possess heavenly.

2. He must not expect the last extremities of sickness, to dispose of things transitory. In this disposing, to be advised by them, whose skill and knowledge is approved, doth much further the well ordering of the same. We show our thankfulness unto God, and charity to men, when we become beneficial unto others, remembering whose saying it was: *It is a blessed thing to give of all other to pious uses.*<sup>5</sup>

3. In which giving, the maintenance of Churches, Colleges, Schools, Hospitals, and

<sup>1</sup> Gen. 25. 26.

<sup>2</sup> 1 Kings 1. 25.

<sup>3</sup> Tob. 4. 20.

<sup>4</sup> Esa. 38. 1.

<sup>5</sup> Acts 20.

such like godly uses should (where ability is answerable) be chiefly remembered: for by these deeds of mercy, we do not only ourselves acknowledge God's goodness, but make many others, (when we are long since dead and gone) bless him in the participation of the same.

4. Merciful men, saith the Wise man,<sup>6</sup> have honoured God by this means: and how? *The Lord hath gotten great glory by them.* To give unto the poor in time of sickness is good, but more acceptable were it to do it daily, and in the time of best health.

This giving, is the ship that will never strike against the rock, but bring our merchandise home in safety. This giving is the most gainful interest. When the merciful shall receive a thousand for one, and find in another World the reward of lending unto God: that is to say, of giving unto the poor: for he is their surety, they shall not have losses by him.

In hoarding up our riches, saith *Gregory*, we lose them, but in dispersing them abroad, we most surely keep them. To disperse them when we can hold them no longer, is not so good, though commendable: this kind, with *Job* not to eat our morsels alone, but to give our bread unto the hungry, nay, to take from our own plenty, to give unto Christ's little ones, is commendable indeed. *Blessed is he*, saith the Prophet *David*,<sup>7</sup> *that considereth the poor and needy. The Lord shall visit him when he lieth sick upon his bed. A cup of cold water shall not one day want a reward, not simply as a reward, but as a reward in his name, by whom all things are acceptable.*

<sup>6</sup> Eccl. 44. 2. 15.

<sup>7</sup> Psalm 41. 1.

5. Where is become the large liberality of old Benefactors towards the poor members of CHRIST? is not all scarce sufficient to maintain our accesses? The pride of the world in attire, and the maintenance thereof in languishing, the needless superfluity in diet, hath eaten up Hospitality and mercy towards many hungry souls, and causeth that we have little to leave at our departure, for the good of others. Never more at the table, but never less at the door, never more sumptuous in clothing ourselves, never less respective of others. Nature is content with few things; all will not serve excess.

To be liberal in good uses, and sparing in unnecessary expenses is commendable, and so in orderly manner to dispose of these temporal benefits at the last, is rightly to leave that which industry hath gathered, and frugality saved.\*

In the disposing of earthly possessions, none ought to alienate ancient inheritances. God would that the right heirs should take place, and succeed in order.

Provided evermore, that debts ought first of all to be payed, and with *Zaccheus* we ought to make a conscience, *in making restitution if ought hath been taken from any man by forged cavillation.*

Then we are to proceed to bequeath our temporalities; in the bequeathing, natural affections may not be extinguished, the next in kindred disinherited, the custom of place and Ancestry, from the fathers to the children, and the children's children violated: fathers are

\* Num. 7. 11.

but Guardians for their time : and therefore to make spoil is an injury offered to posterity : Old friends would be remembered by some tokens of love in some small Legacy.

6. The forgiving of our enemies, when we can hurt them no more, is not so much charity at all times, but principally at this time becometh Christians. The example of *Stephen*, praying for his persecutors, may show us a mirror of true Charity towards all. These special respects observed, the sick may in the name of God dispose of himself and his, as thus :

7. First, with a free heart and willing mind to yield and render his soul into the hands of Almighty God his Creator, who of his endless goodness gave him his being, of his infinite mercy vouchsafed to redeem him by the death and passion of his dear Son, and our Saviour Christ Jesus, in whose only merits, is his last repose at parting : then commending his body to Christian burial, he may proceed as God's grace and wise advertisement shall direct, that so the sick laying aside all earthly respects, as now having no more to do with the things under the Sun, like the valorous Captain, who now about to take a great and weighty enterprize against foreign enemies, leaveth the remembrance of wife and children, only intending to his occasions in hand.

Now may the sick commend with patience and comfort of heart, his soul into the hands of Almighty God, humbly applying unto his faith the innumerable benefits of Christ's passion : and of the three things he is then to dispose of, *His body, goods and soul* ; let prin-

cipal care be had, in commending his soul with all devotion into the hands of JESUS CHRIST, that so when the time of death cometh, he may sail forth of the Haven of the flesh, with consolation. This done, let him take his leave of wife, children, friends, acquaintance, and so in silence meditate of the joys of Heaven.

## CHAPTER XIV.

*How necessary it is for the sick, leaving all worldly thoughts, to apply his mind to prayer, and godly meditations.*

**T**HE disposition of worldly goods, being well and wisely ordered: the mind is at more quiet to consider of heaven and heavenly things, the sick is more fit to enter into the closet of his heart to descend into himself, there to commune with himself.

At these times we have no sweeter incense than our devotion, offered up by prayer. The lifting up of our hands we may make our evening or latter sacrifice.<sup>1</sup> We have no better Orators to plead our cause, no surer Ambassadors to conclude our peace, than our humble supplications unto him, who healeth our sicknesses,<sup>2</sup> and forgiveth our sins; who sits ever in commission to hear our suits, and looks that we should send up our prayers, that he may send down his mercy.

By which means we enter into a spiritual traffic with God himself: we give a cup of

<sup>1</sup> Psalm 141. 2.

<sup>2</sup> Psalm 103. 3.

cold water,<sup>3</sup> and he returns us a fountain of the water of life : we give him with the poor widow two mites,<sup>4</sup> and he gives us again the whole treasure of the Temple. The mercy of God, saith one, is like a vessel full to the very brim : if once his children by the hand of faithful prayer, begin to take of it, it doth overflow unto them.

2. Moreover, it is not with God, as with men, amongst whom, those who are petitioners, are wont to be troublesome unto them, but with God, the more we offer up our prayers unto him, the more we are accepted of him.

The *Ædiles* amongst the *Romans* had ever their doors standing open, for all that had occasion of complaint, to have free access unto them. With God the gates of mercy are wide open to all poor sinners, that will make their prayers unto him, *Come and welcome.*

3. Now as we should at other times, and upon other occasions, with *Abraham*,<sup>5</sup> sometimes leave our terrene affairs, as he left his servants beneath, when he went into the Mount to sacrifice to God ; so principally in sickness, and times of distress : then should we fly unto our surest stay of repose, then should we ascend into the contemplation of heavenly things, and have recourse to God's mercy, as to a City of refuge : *Call upon me,* saith the Lord, *in the time of trouble, and I will hear thee, and thou shalt praise me. In the time of trouble :*<sup>6</sup> there is refuge for extremity, *And I will hear thee :* there is the

<sup>3</sup> John 4. 14.

<sup>4</sup> Luke 21. 2.

<sup>5</sup> Gen. 22. 5.

<sup>6</sup> Psalm 50. 15.

reward of mercy, *And thou shalt praise me*: and there is the reflex of thankful duty. CHRIST wills *all that are weary and heavy laden, to come unto him*, and they shall not lose their labour, for *he will refresh them*.

4. In time of need no surer Sanctuary than by humble prayer to repair to God. *Let us even endeavour to die in prayer.*<sup>7</sup> *I lifted mine eyes unto the hills*, saith the Prophet, *from whence cometh my help*.

And in another place: *As the eyes of servants look unto the hand of their master, and as the eyes of a maiden unto the hand of her mistress*: So our eyes wait upon the Lord our God, until he have mercy upon us.

Wherefore, with the same Prophet let us devoutly say, *In thee O Lord, have I put my trust, let me never be put to confusion, but rid me, and deliver me in thy righteousness*: *Correct me not in thine anger, O Lord, neither rebuke me in thine indignation*: *heal me, for my bones are vexed*. *Be not far from me, for trouble is hard at hand, and there is none to deliver me*: *remember thy loving mercies, which have been ever of old*: *cast me not away when my strength faileth me*: *I acknowledge my faults, and my sin is ever against me*: *Wash me and I shall be clean*: *Lord, hear me, hide not thy face from me, for trouble is at hand*: *O let my cry enter into thy presence*.

5. To this or the like penitent complaint that joyful reply is not far off; *Because he hath put his trust in me, I will deliver him*; *I*

<sup>7</sup> *Demus operam ut moriamur in precatione.* Aug. de vera invoca. c. 33. Psalm 121. 1, 2.



*will set him up because he hath known my name, I am with him in his tribulation.*<sup>8</sup>

6. The select prayers to be used in the visitation of the sick, should be observed with many of the Psalms of *David*, which when the afflicted read them, instruct the conscience, and in times of sickness, are wont more than ordinarily to affect the Soul: for these divine Hymns, saith Saint *Basil*,<sup>9</sup> are a part of holy Scripture, *High in mystery, profound in sense, comfortable in Doctrine*, and have in times of affliction a special and peculiar force to move devotion.

7. Amongst these, the thirty eighth Psalm, *Put me not to rebuke, O Lord*. The fifty-first, *Have mercy upon me, O Lord*. The seventieth Psalm, *Haste thee to deliver me, O God*. The seventy-first, *In thee O Lord, have I trusted*. The seventy-seventh, *I will cry unto the Lord with my voice*. The hundred-and-thirtieth Psalm, *Out of the deeps have I called unto thee, O Lord, Lord hear my voice*: with many other like Psalms proper and peculiar for the sick.

8. Hereunto may be added a silent meditation, wherein the soul doth enter a solitary talk with *God*, which is very convenient in this case: when the joys of heaven have leisure to present themselves to our religious thoughts, the pleasures of a sinful life, and this world's vanities are then seen to be of small value, as they are indeed.

9. Then may we call to mind the unspeakable love of *God* towards man in general, and ourselves in particular: How his mercy stept

<sup>8</sup> *Psa.* 91. 14. 15.    <sup>9</sup> *Basil. in præfat. in lib. Psa.*

forth in time of need before execution of justice, to save man. That it was a work of comfort, when God said, *Let there be light made*,<sup>10</sup> but that it was a work of counsel, and of the greatest comfort that ever could have come unto the world, when he said in the great work of man's Redemption, *Let there be a Christ born*, which shall save my people from their sins.

Now have we fit opportunity to meditate upon the sufferings of the Son of God, his passion, his descension into hell, his resurrection the third day, his ascension and glorious sitting at the right hand of God: so that at the name of Jesus, the sorrowful sinner may say with *Thomas, My Lord, and my God*.<sup>11</sup>

10. We cannot in the world better employ our thoughts, than in calling to mind how God hath kept us from our youth up,<sup>12</sup> from how many dangers we have been delivered, into which we have seen not a few fall before our eyes, and ourselves by his only mercy unto this day freed from the same, can we otherwise do, but with all thankfulness call to mind the goodness of God towards us, for the time past: and put our whole trust and confidence in him, even in these greatest extremities? yea, both in life and death, for the time to come, seeing *the Lord is nigh to all them that call upon him, yea, to all such as call upon him faithfully*.<sup>13</sup>

<sup>10</sup> Gen. 1. 3.

<sup>11</sup> John 20. 18.

<sup>12</sup> Psalm 22. Psalm 27. 11.

<sup>13</sup> Psalm 145. 18.

## CHAPTER XV.

*How the sick, when sickness more and more increaseth, may be moved to constancy and perseverance.*

**W**HEN sickness more and more increaseth, we are more and more put in mind of our mortality, then are we as it were summoned to depart hence, and gently moved to renounce by little and little, all the repose we have, or can have in this transitory life: and therefore ought we now to arm ourselves to stand with constancy unto the end; remembering evermore, as we had a time to be born, so have we a time to die and depart hence,<sup>1</sup> and in the mean while to learn wisdom by the foolishness of those who say in Hell: *what good hath our pride brought us?*<sup>2</sup>

2. To elevate or raise up our spirits when they are dejected with sorrow, we may recount with ourselves that Christ himself went not up to glory, but first he suffered pain. Do we suffer? he suffered first: have we pain and sorrow? so had the most innocent Son of God before, who suffered as he alone trod the Wine-press himself, and undertook the brunt of the battle, that we might be made Conquerors.

3. When *Uriah* was willed by *David himself*, to take his ease at home, *Shall I see*, (quoth he)<sup>3</sup> *my Lord Joab, and the Ark of*

<sup>1</sup> Eccl. 3. 2.

<sup>2</sup> Wis. 5. 9.

<sup>3</sup> 2 Sam. 11. 11.

*GOD lie abroad in the field, and shall I go take my rest and ease? No, I will not. Shall we see the Son of God all in gore blood, suffering for the sins of the world, and shall we refuse all suffering, taking our ease in Sion, and our rest upon the Mountains of Samaria, or loath to endure any cross or calamity at all?*

4. Is that Soldier worthy to triumph with the Captain, that would never strike stroke to fight the battle with him? Again, whatsoever we suffer, Christ suffered more for us.

And that which we may not forget, it is to be remembered, that this our striving, is not beating the air,<sup>4</sup> our labour is not in vain in the Lord, for after we have fought a good fight, there is laid up for us a Crown of glory.<sup>5</sup> God, saith *Tertullian*,<sup>6</sup> is *Agonothetes*, both he that proposeth the prize, and rewardeth the Champion.

5. Consider the old generations of men, saith the Wise-man,<sup>7</sup> and mark them well: *Was there ever any confounded that put his trust in the Lord? Who hath continued in this fear, and was forsaken? Or whom did he ever despise that called upon him?* Wherefore let the languishing person take unto him comfort in God's mercy. *Was ever the righteous forsaken?* No, he was not.

6. God told *Josiah*, that he should be gathered unto his fathers in peace; and yet *Josiah* died in war: God gave him a constant mind, whereby *Josiah* died peaceably, and so in peace. The Lord told *Jeremiah* he should

<sup>4</sup> 1 Cor. 9. 26.

<sup>6</sup> *Tertul. ad Mur.*

<sup>5</sup> 2 Tim. 4. 8.

<sup>7</sup> Eccl. 2. 11, 12, 13.

not be vanquished. *Jeremiah* was stoned, but not vanquished. God gave him an invincible faith. The Angel to the Church of *Smyrna* saith, *Be thou faithful unto death, and I will give thee a Crown of life.*<sup>8</sup>

*Abraham* was about to sacrifice, the birds came and troubled him: did *Abraham* desist? No, *Abraham* rose and drove them away: we are about to offer ourselves a sacrifice to God, earthly thoughts trouble us, should we give over? No.

7. When he feeleth and findeth himself beginning to decline, the sick may make a hearty confession of his Christian belief, saying: "O holy Trinity, I commend myself unto thee, the Father, the Son, and the Holy Ghost, which in unity of nature art one and the selfsame God. I commend me unto thee, O omnipotent Father, which hast created me, yea, heaven and earth with all things visible and invisible. I commend me unto thee, O Lord Jesus Christ, who for me and the salvation of mankind, wert sent into the world, conceived by the power of the Holy Ghost, born man of the blessed Virgin *Mary*, didst suffer, wast dead, buried, descendedst into hell, the third day didst rise again from the dead, ascendedst into heaven, where thou sittest at the right hand of the Father: from whence thou shalt come at the day of Judgment to judge all flesh. I commend me unto thee, O holy Spirit, which proceedest from the Father and the Son, whom together I adore and glorify, which dost quicken our Catholic and Apostolic Church: to which thou hast in

<sup>8</sup> Apo. 2. 10.

mercy granted remission of sins, the resurrection of these mortal bodies, and everlasting life after death."

The same confession may be made of the sick in manner of oblation: *As, I offer myself unto thee, O holy Trinity, the Father, the Son, and the Holy Ghost, etc.* Also in a manner of an humble supplication, *As, I beseech thee, O holy Trinity, the Father, the Son, and the Holy Ghost, etc.* In which Christian confession, it is the part of God's servants to stand constant unto the end against all temptations.

8. Not unlike the people of *Ciniensis*, who when the Ambassadors of *Brutus* would have them deliver over their City and freedom into his hands, returned him this answer: *Tell your Captain Brutus, our ancestors have left us weapons to defend our right with courage and constancy unto the end.*

9. The *Holy Ghost*, by the Apostle Saint *Paul* in the sixth to the *Ephesians*, sheweth what these weapons are: *As the breast-plate of righteousness, the shield of faith, the helmet of salvation, the sword of the Spirit, their feet shod with the preparation of the Gospel*; here is spiritual furniture for all parts, only the back or hinder part excepted: to signify that the Christian soldier should never turn his back before his enemies.

10. The Eagle to try her young, is said to carry them up against the piercing beams of the Sun, which seeing them to endure, she acknowledgeth them as her own. Christ knows us to be his, by our constant suffering, and therefore sometimes brings us to the conflict.

11. We read in the 2 Sam. 20. *that Sheba a rebellious Jew, blew a Trumpet, and many of the people followed after him, but the men of Juda, who were of the blood royal, they as good Israelites would live and die with David their King.* The old Sheba, Satan, blows many an enticing blast, to carry us away from our true allegiance to Christ Jesus our King. *All that are born of water and the Holy Ghost will live and die in the faith of Christ Jesus. A just man, saith Saint Austin,<sup>9</sup> in a bitter life, may justly wish death; if God grant not this, the just is yet to bear out with constancy that bitter life allotted him, which surely just men do.*

12. Howsoever the world for a time frown upon them, yet are they not as the Reed without pith or substance, and so wavering with every wind, but firm and constant like *John Baptist*, that will hold his profession, though he lose his head for it.

Wherefore, considering that there is no combat without an enemy, and no Crown without a Conquest, no Conquest without courage, and perseverance: the faithful like *Job* say, *Though the Lord kill us, yet will we put our trust in him.*

<sup>9</sup> *Potest justus juste optare mortem in vita amarissima: si non concedat Deus, justum est pati vitam amarissimam. Aug. contra Secun. Gaud. Ep.*

## CHAPTER XVI.

*How they may be advertised, who seem unwilling to depart the world.*

**I**F in this life only, saith the Apostle Saint Paul,<sup>1</sup> we have hope in CHRIST, then are we of all men most miserable: to show in effect, that we have not in this life the accomplishment of our hope. Not here, therefore we should expect it elsewhere: this is not our Paradise, but a barren Desert: we may not look for our habitation here beneath, seeing the City is above, which we have to inhabit for ever.<sup>2</sup>

2. To draw back when we are comfortably to go on to take possession of our best desires: to fail when the hope so long hoped for, should most strengthen us in the way, is far from that Christian belief, whereof every one maketh daily profession, saying: I believe the resurrection of the flesh of the body.

Often have we prayed: *Thy kingdom come.*<sup>3</sup> Now when God is leading us into the same, our unwillingness to be gone, cannot but argue great weakness of faith: *What would we have done, if God, saith Saint Jerome,<sup>4</sup> had commanded us to die, without mentioning the resurrection? his will ought to have sufficed, but not having this stay, why should we waver?*

<sup>1</sup> 1 Cor. 15. 17.      <sup>2</sup> Heb. 13. 14.      <sup>3</sup> Mat. 6. 10.

<sup>4</sup> *Quid faceremus, si mori tantummodo sine resurrectione, preciperet Deus? voluntas ejus sufficeret ad solatium. Hier. de non lügen. mort.*



Oftentimes have we wished, that we were once freed from this world's captivity: now God is going about to free us indeed, our desire is to continue in our captivity, still: not unlike children who cry out of pain and grief, and when the Chirurgeon comes that should ease them of all, they choose rather to remain as they are.

Oftentimes, saith Saint *Austin*,<sup>6</sup> we wish we were gone from all, yet beginning to wax a little sick, we send with all haste for a Physician, and promise any thing to have a little longer life. We sometimes even call for Death; if Death enter and say, here I am, we recall our word: our days we say are evil, and for all that, as evil as they are, we would not leave them at all by our wills; here is an inevitable necessity of death. We see none was ever exempted, no not the very Son of God, when he had taken our nature.

3. There is no Mariner, but after many sharp storms desireth the Haven, and shall not we, after so many tempests of this troublesome world, accept of our deliverance, when the time is come? We are given to love the world too much, and a great deal more than we should, being only strangers in the same.

4. Had we no further expectation, but only to enjoy a state temporal, where we might set up our rest, as having here attained our chiefest good, then might our departure from this World be very grievous indeed; because our being, and happiness should end together: But looking as we do for a further condition;

<sup>6</sup> *Aug de ver. ap.*

so permanent, so blessed, and death being the passage, or entry thereunto: there is no cause why man, if he bethink himself, should unwillingly set forward when his time of departure is at hand.

5. First, remembering it is the ordinance of God, and as *Joshua* calleth it, *the way of all the world.*<sup>6</sup> Fear not, saith the Wise-man,<sup>7</sup> the judgment of death, remember them that have been before thee, and that come after. This is the Ordinance of the Lord over all flesh: why wouldest thou be against the pleasure of the most high? whether it be ten, or a hundred, or a thousand years, there is no defence against the grave.

*What man is he*, saith the Prophet,<sup>8</sup> *that liveth, and shall not see death?* What man? that is to say, no man. It is not proper to any one, which is common to all; Kings, Princes, strong, valiant, take part with them in this lot. There is no reason that any should look to be privileged in that, wherein all without exception must, will they nill they, submit themselves: saith one, who would not *die with Casars, with Kings, with Phocion, a good man?* Would he remain when all are gone?

6. Secondly, death is a mean to bring us from a prison without ease, from a pilgrimage without rest, we all see evidently. This made the Wise-man praise the dead above them which are yet alive, and prefer the day of death, before the day of birth; surely for no other reason, than for that: in the one, we come into a vale of misery, in the other we depart from it, departing in the faith of him,

<sup>6</sup> Josh. 23. 14.    <sup>7</sup> Eccl. 41. 3, 4.    <sup>8</sup> Psa. 47. 8, 9,

by whom we look for a better state to come. O Death how acceptable is thy judgment unto the needful ! unto him whose strength faileth, that is now in his last age, and is vexed with all things, and to him that despaireth and hath lost his patience !

7. Thirdly, this being the way for the obtaining so high a reward, we may step forth with confidence in his mercy, who now calleth us by Death to the participation of the same. Why on God's blessing should any be loth that his soul should return to him that gave it ?

8. When the loving Mother sendeth forth her child to nurse, and the Nurse hath kept it long enough : if the Mother take her own child home again, hath the Nurse any cause to grudge or complain ? how much less cause have we to show any token of unwillingness, that God should take home his departing Soul, the work of his own hands, the plant of his own grafting, who first gave it, and will before all others, most lovingly keep and tender it ? There is none knows the love of a Mother, but a Mother. There is none knows the love of God, but God, who is love.

9. Wherefore, we are very unnatural to ourselves, if we should give testimony of discontentment ; when our souls would be delivered into his hands, who is the best preserver of all. Again, where is our desire with Saint Paul,<sup>8</sup> *To be dissolved and to be with Christ* ; Where is our complaining with the Prophet David, *that we are not yet come to appear in the presence of God* ?<sup>9</sup> Where is the longing of Saint Austin,<sup>10</sup> to see that head

<sup>8</sup> Phil. 1. 23.

<sup>9</sup> Psalm 42. 2.

<sup>10</sup> Aug. Med. 2.

which was crowned, those hands which were pierced for our sins? Had we the love and faith which these good men had, we should rather wish for the hour of rest, than shew any unwillingness to depart, when God is above to call us hence.

10. Shall natural inclination overrule the force of Christian hope? Can we forget the prayer of Christ in the garden? *Father, not my will, but thy will be fulfilled.*<sup>12</sup> Would to God, saith Saint *Austin*,<sup>13</sup> man had never sinned, then we should never need to fear death: the cause standing as it doth, we must be content to undergo (though contrary to nature) that which is laid as a punishment for sin upon us all.

11. The Stars by their proper motion are carried from the West, to the East, and yet by the motion of obedience to the first Mover, they pass along from the East unto the West. The waters by their natural course follow the Centre of the earth, yet yielding unto the higher body, which is the Moon, they are subject to her motions. The motion of obedience to the will of God, who is the first mover, the higher body should draw us, and all our desires, how contrary soever in nature, for hereunto all should yield themselves and obediently follow.

12. Those who by Alchymy will turn worser metal into a more pure, must first dissolve the worse: if we will change our wills into the will of *God*, we must clean dissolve them, that his will only may take place.

13. When Christ in the *Revelation* saith, *I*

<sup>12</sup> Luke 22. 42.

<sup>13</sup> Aug. de Agon. Christi.

come quickly, the Saints reply, *Even so, Amen, come Lord Jesus.*<sup>14</sup> To shew, whatsoever doth please Christ, could not displease them, much less the coming, which is most joyful to all that fear and love his Name.

14. And here we may consider by this means of yielding ourselves meekly unto God, we have occasion offered to shew our subjection to his divine pleasure, as *Abraham*<sup>15</sup> had, when God commanded him to offer up *Isaac* his son, nay, *Isaac* his only son, and *Isaac* whom he loved, and *Isaac* in whom rested all the hope of his blessed posterity.

Here was a conflict, wherein God would see which was strongest in *Abraham*, either faith, or fatherly affection. But *Abraham*, who is called the Father of the faithful, and so one that leaves his children an example for the time to come, in this strait resigned his will to the will of God, stood not weighing so high a precept, in the light scales or balance of human reason. *But in hope, believing against hope*, did proceed to the accomplishment thereof.

15. The Apostles of our Saviour Christ, in the eighth of Saint *Matthew's* Gospel, being willed to launch forth, and to pass unto the other side of the Lake, stood not casting timorous doubts, as thus: this *Genezareth* is a dangerous passage, the evening draweth on, we ourselves plain Fishermen, none of the skilfullest Pilots: but when CHRIST commanded them, without more ado away they go. Now Christ bids us to put off from the shore of our earthly estate, what should we do

<sup>14</sup> Ap. 22. 20.

<sup>15</sup> Gen. 22. 4.

but immediately set forward? At the other side is heaven the Haven of our hope. The Spirit is willing, the flesh is weak; but the motion of the Spirit is best.

16. Again, seeing we must needs away, *If we must away, why not now? If not now, when?* There is a time to be born, saith the Wise man, and there is a time to die: we came into this world upon condition, yield up our lives we must with *Codrus*, that valiant Athenian, so that all may be in safety. With the Theban Captain, let us not care to change life with death, so the victory may be glorious.<sup>16</sup>

17. And to say the very truth, we have no great cause to covet long life in this Iron age, and stony-hearted World: faithfulness is gone, charity is gone, devotion is gone: true joy is gone. Men should rejoice in God: there is no such rejoicing nowadays put in practice: we see some miseries, and Wise men foresee more: the righteous is taken away *from the evil to come*: as God took *Josias*, because he should not see the calamities of sinful people.<sup>17</sup>

18. For our own estate in particular, when decrepit age cometh, which we so much wish for before, is not this age a disease of itself, at those fourscore years, which is the furthest hope of our strength? are we not then cumbersome to others, and irksome to ourselves? In the mean time, so many snares and engines are laid by the professed enemy of man, to entrap men's souls, as we may with reverence and love, wonder at the mercy of God in our delivery for the time past, and peaceably ac-

<sup>16</sup> *Epamin.*

<sup>17</sup> 2 Reg. 22. 10.

cept of our passage into a place of true security now consequently to ensue.

19. Last of all, a remembrance of the place whither we are going, should take us away, as the Angels took *Lot* from *Sodom*. It is unto a City of all continuance *Even that city where our souls shall live.*<sup>18</sup> Let us send our faith in believing, our hope in expecting, (as *Josua* sent messengers before) to view that Country which God will give us. These messengers will bring us word, that eye hath not seen, nor ear heard, nor the heart of man conceived the height and excellency thereof: which (methinks) should move men to give the World a willing farewell.

20. To conclude with Saint *Cyprian*, let Pagans and Infidels fear death, who never feared God in their life. But let Christians go as Travellers unto their naked home, as children unto their loving father, willingly, joyfully. *One thing*, saith the Prophet, *have I desired of the Lord, that I may dwell in the house of my God all the days of my life.*<sup>19</sup>

Men naturally have a desire to be at home: the Apostle tells us in the second to the *Corinthians* and the fifth, *we are not at home while we are clothed with these bodies, and therefore to be unclothed is best of all*. Death doth separate us from these earthly pleasures, but not from heavenly: as it taketh us from friends, so doth it also take us from secret and open enemies. It taketh us from the affairs of the World, so doth it from the griefs and sorrows of the World: it pulleth us from our possessions, so doth it bring to the possession of

<sup>18</sup> Heb. 13. 4.

<sup>19</sup> Psal. 27. 4.

better things: and therefore consider we not so much whence and from what, as whither and to what by the grace of God we are going.

## CHAPTER XVII.

*How they may be induced to depart meekly that seem loth to leave worldly goods, wife, children, friends, or such like.*

**W**HILE we set our affections upon earthly things only, no marvel though we much affect them; and are loth to depart from them, but once taking a taste of heavenly, we begin to grow out of liking with the baseness of our former desires, and bend all our affections to an earnest expectation of far better that are to come. It is observed that Saint *Paul* after he was once taken up into the third heaven, never cared for things on earth any more.

2. If we do respect riches, Christ hath greater riches in another World, than all the Empire of *Alexander* can yield: if honour, he hath greater honour than all the thrones of earthly Potentates can afford. (For one day in his house is better than a thousand). If friends, Heaven hath the glorious Company of Saints and Angels, who rejoice at our entrance into their common joy: what more acceptable than good company, and joyful company too? The company is good, where the righteous live together: joyful, where is nothing



but a cheerful singing of *Allelujah*,<sup>1</sup> where there are so many joys as there are together, saith St. *Austin*, partakers of joy, *How many companions of felicity, so many joys are there.*<sup>2</sup>

3. For worldly possessions, here we found them, and here we leave them. The time of our enjoying them is uncertain, because we see them ebbing and flowing like the sea, and we do not possess them as we ought, unless we are ready at times best beseeming unto God, to forego and leave them.

4. But to forsake friends, will some say, cannot be but grievous unto flesh and blood: to leave wife and children cannot but go near the heart.

Do we leave friends? God is better than all friends, to whom we are going: to take our last farewell of goods, mansions, lands, revenues, pleasures of all sorts, is a pinching sorrow: Yea, but if we open the other eye, we shall see, there are riches in heaven, which neither rust nor Moth corrupteth, there are mansions that abide for ever.

5. We leave pleasant delights, but receive more pleasant by infinite degrees: we leave delights, which only seem to be, for delights which are indeed.

Wherefore, to unburthen ourselves of all earthly cares, we may observe this course, which is to commend wife, children, friends, and such like, in our humble prayers unto his protection, who can better provide for them than ourselves, *Who is a Father of the father-*

<sup>1</sup> Apo. 19. 3.

<sup>2</sup> *Quot socii felicitatis, tot gaudia. Aug. de Spirit. et anima.*

less, and taketh into his own hand the cause of the Widow and Orphans.<sup>3</sup>

Which the ancient Patriarchs well considering at their departures from the World, prayed for the blessing of God to come upon their posterities, and so left them: knowing that they were but sent before them, who should themselves also ere long follow them.

6. And here did we rightly consider the manifold grievances, which even our chiefest delights we are so loth to leave, have often brought us, we should soon see our departure from them, to be a departure from many cares. The Sun, though it be cheerful and warm, yet is it sometimes less pleasing, by reason of scorching heat; the air, though it be lightsome, yet it is sometimes gloomy and overcast: our worldly delights, and whatsoever is here pleasing unto us, hath had oftentimes much sour sauce. Why then, saith *Fulgentius*,<sup>4</sup> do we not forsake this want to obtain a future plenty?

7. Of all other, we need not so much respect the foregoing of worldly possessions, which are, saith one, for these causes rather to be despised of us, than to be left with discontentment. First, for that they are vanities, and so void and empty. Secondly, for that they are not only vanities, but also deceits from their effect, for they deceive those that trust in them. Thirdly, because they are *pricking thorns*, for that they bring cares with them. Fourthly, for that they are even *griefs themselves*; there needs no proof but experience.

<sup>3</sup> Psalm 68. 5.

<sup>4</sup> *Fulg. ad Theod.*

If we use them aright, we are only Stewards: when the owner himself will have it so; what should we else, but with all contentment of mind forsake and leave them.

8. When night comes, we willingly lay off our clothing, and then make ready to take our rest. We come all of us with *Job*, naked into the world, and with *Job*, naked shall we return again, only our good deeds and bad (as they say) bear us company.

9. A great conqueror of the world would have his ensign-bearer carry forth *a sorry cloth, or shrouding-sheet*,<sup>5</sup> saying, Lo here is all of his Conquests, that a worthy Captain doth carry with him.

Hither we came, as *Jacob* came to *Laban*; only by God's providence, we are that we are: *If God will give us food to eat, and clothing to put on, God shall be our God*.<sup>6</sup> The herds and droves about us, they are from the mercy of God: not plants growing in our own soil, not vapours that did arise of us, but of nature of influences, that from heaven are come down upon us.

Every one sueth to God in *Forma pauperis*, things necessary. We are all Publicans, receivers, God only is the giver of all: *We cannot call anything ours, but time: while we have time*, saith the Apostle: these temporal things came from the storehouse of heaven: we may not say as the Tempter; *all is mine*, but *all is of God*, who is the best Landlord, he requires no more, but that we acknowledge to hold of him, to receive that we enjoy from him.

<sup>5</sup> *Saladinus Asie dominator.*      <sup>6</sup> Gen. 32. 20.

Wherefore the Prophet *David* saith, *Lord, thou giving, we gather*: and are therefore called goods, because they are God's, his, and not our own: whereby we learn with contentment to leave them, when the giver thereof, shall of his bounty call us away to receive better. Saint *John* saith not, *We may have them*, but *we must not be had of them*. We have had them to live; the end then ceasing, the means concurring unto the end, must cease. We must not make Idols of them, as the Egyptians did of their treasures.

10. But is it possible we should forget whither we are going. Where should the members be, but where the Head reigneth? Where should the heart be, but where our heavenly treasure is?<sup>7</sup> Christ who is our treasure, is in heaven, whither our first affections ascend, and then we follow after.

11. All these riches remain not, help not in time of need; *they take them wings often and fly from us*,<sup>8</sup> and are but straw and stubble, whereupon we may build no sure foundation, and therefore we need not so much care to forsake them. On the other side, we leave the society of men, and go to that Celestial society of Angels above in Heaven, where also a multitude of our good friends expect us. Our separation each from other here, is only for a time; our continuance together in the life to come, shall be for ever. Let us consider that when we die, we depart from the world, and therefore worldly affections should now depart from us; let us betake ourselves wholly to a

<sup>7</sup> Mat. 6. 21.

<sup>8</sup> Pro. 23. 5.

better habitation, to a better society, to better joys, desiring with the Apostle, *to be dissolved, and to be with Christ.*

## CHAPTER XVIII.

*How the impatient may be persuaded to endure the pains of sickness, and die peaceably.*

**T**HE conflict once begun, the courage of the Captain then and never but then, is experienced. When God doth call his children to any cross or calamity, then begins the battle, then their blessed patience and meek contentment is made manifest, or never. Knowing that all goes by his ordering, in whom we *Live, move, and have our being,*<sup>1</sup> and that no Physician can be more careful for the health of the body, than God is wont to be for the health of the soul: how bitter soever the potion seem, receiving it from him who means us so well, we should not receive it but with patience, suffering whatsoever his merciful hand shall reach unto us.

2. *My Son*, saith the Wise man,<sup>2</sup> *when thou comest unto the service of God, prepare thy soul unto temptation; and shrink not away when thou art tried: for whom the Lord loveth, him he chastiseth.* Gold and silver are tried in the fire, and acceptable men in the furnace of adversity.

3. If God will have *Moses* to be a governor of his people,<sup>3</sup> God will have *Moses* to be cast out, and laid in the bulrushes by the

<sup>1</sup> Acts 17, 18.

<sup>2</sup> Eccl. 2. 3.

<sup>3</sup> Exod. 2. 3.

river's brink ; If God will have *Daniel* to be a ruler under *Darius*, *Daniel* must lie for a time in the Lions' den.<sup>4</sup> If God will have thee *Lazarus* to be in *Abraham's bosom*, thou must endure blessed *Lazarus'* sores and sorrows for a season, but thy joys are everlasting.<sup>5</sup>

4. He that had seen *Elias* persecuted by *Jezebel*;<sup>6</sup> *Susanna* accused by two false *Elders*;<sup>7</sup> the holy man *Job* afflicted from top to toe,<sup>8</sup> would have thought God had little respected their sincere worship and reverence of his name. Flesh and blood would have imagined their estate most distressed ; but if we stay a little, and observe their patience, we shall see their deliverance not far behind.

5. Should we not endure some bodily pains, remembering all chastisements are from God ? Would we not depart the world with a willing mind, God himself calling us to depart ? The faith we have, or ought to have of our changing, can tell us: *The grain of corn must be cast into the earth, before we can have increase of fruit.*<sup>9</sup> He that makes the body of corn to grow again, can he not make the body of man to live again ?

Although our dissolution be unto Nature a painful travail, and therefore it is as *Rachel* said, *Benoni, an effect of sorrow*;<sup>10</sup> yet is the same to grace an Offspring of strength, and so counted *Benjamin*, the son of her power.

6. To endure and suffer somewhat, seeing the reward of suffering is great, should be less grievous unto us. If we look for our felicity

<sup>4</sup> Dan. 6. 16.

<sup>5</sup> Luke 16. 20.

<sup>6</sup> 1 Kings 19. 1.

<sup>7</sup> Susan. 5.

<sup>8</sup> Job 2.

<sup>9</sup> John 12. 24.

<sup>10</sup> Gen. 25. 18.

here, we are deceived. *Elias* must go to heaven in a whirlwind.<sup>11</sup> God will send *Jacob* an Angel to comfort him in his journey,<sup>12</sup> after all his trouble with *Laban*, and God will bring him home with abundance of increase at last.

7. *God is faithful, and will not suffer us to be tempted above that we are able:*<sup>13</sup> it is not said, God will not suffer us to be tempted at all, but not to be tempted above that we are able: *tarry a little the Lord's leisure*, deliverance will come, peace will come, joy will come. In the meanwhile, to be patient in misery, it makes misery no misery.

8. Should it so much grieve any in time of sickness? Why, *CHRIST* himself went not up to glory, but first he suffered pain (as is shewed in another place more at large.) *CHRIST* upon the cross, is as a Doctor in his chair, where he reads to us all a lecture of patience. He was, saith the Prophet *Isaiah*,<sup>14</sup> a man full of griefs, and one that had good experience of our infirmities. Whatsoever we suffer, he patiently suffered more for us sinners, and hath called us to eternal glory,<sup>15</sup> and after suffering a little, he will make us perfect, confirm, strengthen, and stablish us, which will be a happy refreshing after all.

9. "That I may," saith Saint *Austin*,<sup>16</sup> "after this languishing life, see Christ in glory, and be partaker of so great a good, what though sickness weaken me, labours oppress me, watching consume me, cold benumb me, heat inflame me: Nay, though my whole life be spent

<sup>11</sup> 2 Reg. 2.<sup>12</sup> Gen. 32. 2.<sup>13</sup> 2 Cor. 10. 13.<sup>14</sup> Esa. 53. 3.<sup>15</sup> 1 Pet. 5. 10.<sup>16</sup> Aug. manu.

in sighs and sorrows, what is all to the rest that shall ensue in the life to come? Why do we complain of want of rest, seeing we have undertaken a journey wearisome, and troublesome.

10. The Apostle Saint *Paul* counted these *momentary afflictions not worthy of the glory that shall be showed unto us*:<sup>17</sup> Momentary, and therefore such whose continuance is not long. Wherefore, seeing that after all these sorrows we are going to so quiet a Haven, we may with patience endure a time, some fatherly corrections. Shall we look for a Garland, and never set foot to run the Race? Shall we with *Job's* wife, be content only to receive good at the hands of God, and no touch of trouble?

The people murmured in the Wilderness, and the Prophet says, *They provoked God*,<sup>18</sup> *David* took it not well when the *Ammonites* ill-treated his *Ambassadors*:<sup>19</sup> these afflictions are *God's Ambassadors*; to repine or grudge against them is to entreat them evil: what should we but accept all thankfully, and in peaceable manner depart this world, considering we are going to a place of rest? it may make this bitter cup have a sweet taste, and stir up in us a longing to be at our long home: for life is lent us as a Ship, to transport us over to the Port of rest: from the cradle to the grave, we are upon the stormy Sea, tossing up and down.

11. It is said of *Plato*, a Heathen man, that at the point of death, amidst all his pains, he gave the gods thanks that he was born a man, and not a beast; a Greek, and not a

<sup>17</sup> Rom. 8. 8.    <sup>18</sup> Num. 21. 5.    <sup>19</sup> 1 Sam. 10. 4.



Barbarian; and so quietly left the world. It is a comfort to a man, saith *Seneca*,<sup>20</sup> to call to mind, that so many before him have suffered, and all that are to come shall suffer.

Wouldst thou never die? then shouldst thou have never been born. It is said, only wise men die obediently; fools either too grievously, or too willingly. Now is the time to exercise our patience, our faith, our assured trust and confidence in God.

12. How should the Christian man with all grateful remembrance of God's goodness towards him, of blessings received, of dangers prevented, now patiently bequeath his departing soul into the hands of God, quietly suffering his transitory trial!

13. Sorrow may endure for a night, but joy cometh in the morning. Be patient, saith Saint *James*; *Behold the Husbandman waiteth for the precious fruits of the earth, until he receive the former and the latter rain.*<sup>21</sup> Shall the husbandman patiently wait for the fruits of the earth, and shall not we patiently tarry for the fruits of heaven?

Take the Prophets, saith Saint *James* for an example of suffering: if we will rejoice, as they now rejoice, we must live, as they sometimes lived, and suffer as they suffered. If we are grieved in that we suffer; as good and better than ourselves have suffered before us. Christ our Saviour saith, *If any will follow me*, let him take up his cross, I have taken up mine, and he must take up his.

14. If we look into the proceedings of God

<sup>20</sup> *Senec. de Consol.*

<sup>21</sup> *James 5. 7.*

with all his servants, we shall see him chastening them for a time, and leaving them a little in the trial of their faith. The loving Mother doth sometimes leave the child, for a little space, while she goes aside, and then seeing the Infant's moaning after her, she runneth, and is wont to make the more of it. When God seemeth to withdraw a little his help from us, it is only to see whether we will moan after him ; which when he perceiveth we do, we are the more beloved and accepted of him.

15. When the waters of the flood came upon the face of the earth, down went stately Turrets and Towers : but as the waters rose, so the Ark rose, still higher and higher. In like sort, when the waters of affliction arise, down goes the pride of life, the lust of the eyes ; in a word, all the vanities of the world. But the Ark of the Soul riseth as these waters rise, and how too ? Higher and higher, even nearer and nearer towards Heaven : wherefore to endure the pains of sickness patiently, is an example taken from all God's children, who did possess their souls in patience, and may seem to have an approbation from God himself, such an one as our Saviour gave of *Nathanael*, *Behold a true Israelite* : as if a voice from heaven did testify of the patient ; *These are my beloved Sons*.

16. Now therefore we may not forget in time of need, so good a virtue as patience is, for which God hath a double Crown, the one for our content here, the other hereafter for all continuance, remembering evermore that of

the Prophet ; *The bones which the Lord hath broken shall rejoice* ; Christ our Saviour saith, *Possess yourself with patience* ; yea, living under the Cross, you shall live peaceably.

## CHAPTER XIX.

*How they are to be comforted, who in time of sickness seem to be troubled in mind, with remembrance of their sins, and fear of judgment to come.*

**W**HEN the servant of the man of God, saw the city of *Dothan* to be compassed about with a multitude of enemies, he cries out to the Prophet, saying : *Alas, Master, what shall we do ?*<sup>1</sup> The Prophet prays that the eyes of his servant might be opened, which petition granted, then he sees the mountains were full of Horses and chariots, and fire : in effect, that they were more who stood for them, than all the multitude that compassed them : the application hereof I leave unto a pious consideration.

Now may the sick with the Apostles pray, *Lord, increase our faith.* By which faith they shall see that Christ with all his merits is for them, which is more, and of more efficacy, than the whole power of darkness, that can oppose itself against them.

The sorrowful sinner at this time besieged with a remembrance of the justice of God, the severity of judgment, the malice of the old Serpent ; all laying hot battery unto his faint-

<sup>1</sup> 2 Kings 6. 15.

ing and departing soul: the world forsaking him, his friends departing from him, or at least sometimes weeping by him, cannot but with complaint say: What shall I do? which way shall I turn? whereby we see that perilous cogitations offer themselves to a soul laden with sin, until the tempest be blown away, the clouds of discomfort dispersed, the joyful Sun of grace arise in his heart, the night of misery passed, the morning of consolation do show itself again.

Are we upon our departure out of this our Egypt? let us sprinkle our hearts with the blood of the Lamb, and the destroyer shall not enter, nor have power to hurt. Let us call to mind the love of God, in not sparing his own Son, which the Apostle took as an argument of good consequence: *if he gave us his own Son, how shall he not give us all things with him?*<sup>2</sup> and therefore mercy in time of need. What heart is able to conceive the divine providence, from the beginning had over man?

2. One bringeth in the three persons in Trinity, after this manner, consulting of his good, God the Father saith, *Let us create man*, but being created, will he not fall away? God the Son answereth, *Though he fall away I will redeem him*: but being redeemed, will he walk worthy of his calling? God the Holy Ghost replieth, *I will conserve him, I will sanctify him.*

But amidst all assaults, the blessed object of Christ's merits is alone able to revive the fainting sinner, and make him argue his right against Satan; as thus: Where is thy force.

<sup>2</sup> Rom. 8. 32.

thou roaring Lion? hath not Christ weakened it? Wilt thou know my strength or might wherein I overcome? it is the *blood of the Lamb*.<sup>3</sup>

3. Thus when like *David* we come to fight with *Goliath*, we cast away *Saul's* armour, all trust and confidence in ourselves, and only set forward in the name of the God of Israel.

Doth the Law indite us of transgression? We make our appeal to the Court of Conscience: Nay, we have a *Supersedeas* to stay that course; and we appeal to the Throne of Grace, *from the law of Fear, to the law of Love*, as Saint *Austin* speaketh.

Doth the Adversary bring forth our debt-bill? Our answer is, The Obligation is cancelled, the Book crossed, and the whole debt fully discharged:<sup>4</sup> CHRIST hath passed his word for us; Nay, he hath paid all that was due for us to the uttermost Farthing: now we can show our general acquittance under hand and seal, given us by him, with whom it is as proper to show pity, as mercy to help misery. *This is my beloved Son in whom I am well pleased*. Here is the Creditor's own word, his own handwriting under seal. It is a voice from heaven too, and therefore sufficient to comfort sinners on earth, in all their distresses: *A Quietus est*, very good in Law.

Do the sins and offences of our youth now dismay us? *If we acknowledge our sins*, saith Saint *John*, *God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*. Yea, but do a multitude of sins environ us, and we see ourselves great

<sup>3</sup> Apo. 12. 11.

<sup>4</sup> Gal. 3. 13.

sinners? why Christ appeared first after his resurrection to *Mary Magdalene*, to show that he brought comfort to the greatest sinners of all. The house built upon the rock, was not moved when the storm came, and the wind blew. CHRIST is a most sure Rock; let us as wise builders, lay the foundation of our faith, upon this Rock: *another foundation can no man lay, he is called a rock, that rock was Christ.*<sup>5</sup>

This is a true saying, saith the Apostle: *That Christ came into the world to save sinners, whereof I am the chief:*<sup>6</sup> as if Saint Paul put himself in the number, as every one should, and say, *Whereof I am one, nay, the chief.*

4. And here we may call to mind that bottomless depth of God's mercy who will be called in the Gospel by the name of a father, to intimate unto us his love, and to encourage us to come unto him in time of need, whose goodness is diffusive and communicable unto others, whose bounty is delighted in nothing more than doing good: and is wont rather to give great, than small things. God is not such an one as *Adam* took him to be, from whom when he had sinned, he should fly, or hide himself for fear, but God is such a one, to whom *Adam* and all that have sinned, may have access with hope and love.

5. The servants of *Benhadad*, in the first of Kings, and the twentieth, when they saw and considered well their distressed case, began to advise their Master *Benhadad* after this manner: *We hear that the Kings of Israel are*

<sup>5</sup> 1 Cor. 10.

<sup>6</sup> 1 Tim. 1. 15.

*merciful, wherefore let us clothe ourselves with sackcloth, that so we may go and find favour in their sight.*<sup>7</sup> If this mercifulness were a thing proper unto the Kings of Israel, what may we look for at the hands of the God of Israel, before whom they that humble themselves shall questionless find grace? *Jonas* saith, *I knew thou wouldest show mercy, and that thou wert full of pity.*

My sin is greater. No, *Cain* thou erreth. God's mercy is far greater, couldst thou ask mercy. Men cannot be more sinful, than God is merciful, if with penitent hearts they will call upon him.

6. But come we to Christ the fountain of all mercy, there shall we find God *in his meditation*, great without quantity, and good without quality, as Saint *Austin* speaketh.

To this effect the story of *Themistocles* is not unfitly applied; who, having offended *Philip* King of *Macedon*, takes up his young son *Alexander* in his arms, and so comes to ask mercy if not for his own sake, yet for his Son's sake whom he did present unto him. We come to crave pardon for our sins, and beseech the God of mercy who will hear us in time of need; if not for our own sake, yet he will hear us for Jesus' sake.

7. Christ in his Gospel was called of the Pharisees, by way of reproach, a friend of Publicans and sinners, and so he was in truth and verity. Never was there such a friend to poor sinners, and such Publicans as he was, who struck his breast and said, *God be merciful unto me a sinner.*

<sup>7</sup> 1 Kings 20. 31.

8. The Parable of the lost sheep, doth show his love in seeking the lost sinner; the joy of the Angels of Heaven over our repentance, may much comfort us to call for grace: the Pharisees murmured, when the Angels rejoiced: the wandering son had consumed his father's substance, but yet returned sorrowful to acknowledge himself: the father saith not, Whence comest thou? or where is now all thy patrimony? *But bring hither the new garment, kill the fat Calf, let us now rejoice, my son was dead, and is alive.* Here was a welcome home, that might amaze him.

Though we sometimes lose the nature of children, yet God doth never lose the name, nay, the nature of a Father, a name of privilege to his children: we cry *Abba Father*,<sup>8</sup> a name of care, of providence: your heavenly father careth for you, a name of love. *If you give your children good things, how much more shall your father in heaven give you, if you ask them of him?*<sup>9</sup> And not only a Father, but our Father, and that which is more, a Father in heaven, that howsoever we are distressed in earth, the comfort is, we have a father in heaven. Which should wound our hearts and kindle our affections in all distresses, with comfort to call upon him.

9. It may be said also in this case, as before it was said of the affection of a mother. There is none knows the love of a Father, but a Father, nor any the love of God, but God himself, who is love.

The Publican who smote his breast for sorrow of his sins, he stood afar off and would

<sup>8</sup> Gal. 6. 4.

<sup>9</sup> Mat. 6. 32.



not come near unto God : well, God in mercy came near unto him : was he not more accepted than the Pharisee ? the Text saith, *He went home more righteous.*

10. That thou mightest be blessed, O man, first God created thee : that thou mightest be recovered, when thou wert lost, then he redeemed thee. To be delivered, is properly the state of the innocent, but to be redeemed is their condition, for whom a price must be paid, and therefore have offended. Consider that Christ hath redeemed thee, which redeeming sheweth a price paid for thy ransom, which price was his dearest blood.

11. When Christ wept, and shed some few tears for *Lazarus*, the Jews reasoned, and said ; See how he loved him, but when Christ shed his own blood for us, and that in great abundance too, O, *See how he loved us !* O love without example ! he was crowned with thorns, that we might be crowned with glory.

If he bought us with so great a price, will he refuse his own pennyworth ? if he sought us flying from him, shall he not much more receive us when we come unto him ? *Can a Mother*, saith the Prophet *Isaiah*,<sup>10</sup> *forget the child of her womb ?* Yea, though she do, yet will not God forget his people. *When my father and my mother forsook me*, saith *David*,<sup>11</sup> *the Lord took me up.*

We have a good Samaritan,<sup>12</sup> that when the Priest and the Levite left us wounded, to wit, the Ceremonial and Judicial Law passed by us, he bound up our wounds, and paid for

<sup>10</sup> Isa. 49. 15.

<sup>11</sup> Psa. 27. 10.

<sup>12</sup> Luke 10. 34.

our curing, that we might be recovered unto everlasting health.

Hath not CHRIST said unto our Nature as unto *Lazarus*, when it lay, and still had lain in the grave-clothes of sin : *Come forth, mankind, come forth and live* : Our *Joseph* is gone before to provide for his brethren ; Was there ever such love ? Look how wide the East is from the West, so far hath he set our sins from us : Nay, like as the pillar of the cloud was set between the Host of their enemies, and the Tents of the people of Israel,<sup>13</sup> that no harm might befall them : so hath he set his providence between us and all casualties, that no hurt should oppress us. *Praise the Lord, O my soul, and all that is within me praise his holy Name : Praise the Lord, O my soul, and forget not all his benefits.*<sup>14</sup>

12. We should be suitors unto Christ, and lest our manifold sins might make us bashful, he calleth us unto him, and becomes a suitor to us, saying : *Come unto me all that are weary, and heavy laden, and I will refresh you* ;<sup>15</sup> not *laden*, as, only sinful, but *weary*, as desirous to be delivered from sin. Came he to call sinners to repent, and shall he not show mercy on the penitent ? Did all the poor creatures come unto the Ark to save themselves ? Did the Angels carry *Lot* out of *Sodom* ? And shall we not come unto him, who calls us so lovingly, and means no other, but to bring us unto his everlasting kingdom ?

13. Wherefore let neither the multitude of our sin, the terror of the Law, nor the fear of

<sup>13</sup> Exo. 14. 20.    <sup>14</sup> Psa. 103. 1, 2.    <sup>15</sup> Mat. 11. 28.

God's justice discourage us in time of distress. Christ hath put them all to flight, as *David* did the Philistines, by killing the killing letter of the Law.

No sooner was our *Jonas* cast into the Sea, but the tempest ceased: no sooner was the Pascal Lamb slain, but the Israelites were delivered;<sup>16</sup> but all banished men return home into their country. What was this but a figure of Christ, by whose death we have all a return into our country? who would not cast his burthen upon him that doth desire to give ease? *As I live, saith the Lord, I desire not the death of a sinner.* God would have the sins to die, but the sinner to live. His creatures have nourished us: his providence hath ever preserved us: his mercy hath carried us all along from our very Cradles until this day, his watchful eye hath delivered us from so many dangers, both of body and soul.

14. Have we had such, and so many experiments of love, and should we now doubt thereof? Is the Judge become our advocate, and shall we fear to go forwards towards the Throne of Grace? *The Spirit and Bride say, Come: and let him that is athirst come, and let whosoever will, drink of the water of life freely.*<sup>17</sup> *Who shall lay anything to the charge of God's chosen? It is God that justifieth: who shall condemn?*<sup>18</sup> Christ at the right hand of God maketh request for us, when he drew to his last gasp.

<sup>16</sup> Num. 35. 25.    <sup>17</sup> Apo. 22. 17.    <sup>18</sup> Rom. 8. 33.

## CHAPTER XX.

*How the sick in the agony of death may be prepared.*

**A**LL our life long have we lived in a departure and farewell from the World : since our very first entrance, we were ever drawing towards our end. Now when our pilgrimage is almost over ; when we approach towards the period of our course, what else remaineth but a hearty commending of ourselves to God, and a comfortable expectation of a better life to come ? When weakness of human nature doth not afford ability to manifest our soul's affections ; God shall accept at our hands, the sending up of our sighs and desires to heaven.

In these last extremities incident unto the state of man, we may fly unto prayer, as unto a city of refuge ; which prayer, saith *Thomas Aquinas*, is the *Interpreter of our desire*.<sup>1</sup> God said unto *Moses*, *why hast thou cried unto me for this people?*<sup>2</sup> And yet we find that *Moses* spake never a word : to show that he heard the secret supplication of *Moses'* heart. *Out of the deeps* saith the Prophet *David*, *have I called unto thee, O Lord, out of the deeps*, not as out of one deep, but deeps : out of the greatest sorrows both of body and mind, *have I called unto thee*. In another place, *One deep*, saith he *calleth upon another*.

<sup>1</sup> *Interpres desiderii. Desiderium est actus charitatis. Th. Aqu. 2a. 2æ. quest. 83. Art. 9.*

<sup>2</sup> *Ex. 24. 15.*

What is that? there is a depth of man's misery now at the gates of death, and there is a depth of God's mercy, which is ready to hear and help all that call upon him, *now misery calleth upon mercy.*

2. *Jonas* prayed in the belly of the Whale, when he thought upon God,<sup>3</sup> *Susanna* in her distress, when she lifted up her eyes to Heaven.<sup>4</sup> *Have not I remembered thee, saith David,*<sup>5</sup> *upon my bed, and thought upon thee when I was waking?* And in another place:<sup>6</sup> *O Lord, my heart is ready, my heart is ready.* As if his trust was, that God would accept the readiness of his heart.

3. Now in the time that *Timothy*,<sup>7</sup> a good Soldier, should fight by *Saint Paul's* good example; a good fight, *Keep the faith*, and so finish his course: for why? after all, there is a Crown of glory.

4. This is the last Scene of all the Comedy, when a little brunt is once past, troubles cease, but joys never cease. And therefore a good remembrance of the joys to come, may now tell us, that we are going from the darkness of this world, to the land of the living, *where is no night, no need of the Candle, nor the light of the Sun*, for God giveth them light, and they shall reign for evermore. *Hold thy peace, Babylon, saith Epiphanius,*<sup>8</sup> *and be mute, O Sodom, because (that Article) I believe life everlasting, is clear, and consequently bringeth comfort to God's children departing, who being loosed from the prison of the body, enjoy everlasting liberty.*

<sup>3</sup> Jonas 2. 2.

<sup>4</sup> Susan. 35.

<sup>5</sup> Psalm 6. 3. 7.

<sup>6</sup> Psalm 108. 1.

<sup>7</sup> 2 Tim. 4. 8.

<sup>8</sup> Epiph. Ep. 32. 3.

5. But let us hearken to CHRIST himself, *I am the resurrection and the life*, saith our Lord,<sup>9</sup> *whosoever believeth in me, yea, though he were dead, yet shall he live, and whosoever liveth, and believeth in me, shall not die for ever.* O joy of joys! we lay us down to sleep, and we rest, and God it is that makes us dwell in everlasting safety.

6. And here we may not omit to call to mind the manner how God's servants of old have shut up the day of their mortality.

As first, that of *Moses*, who after he beheld the land of promise, perceiving his life was not long, blessed God for all his benefits, blesseth the people and so dieth.<sup>10</sup> That of *Joshua*,<sup>11</sup> who exhorteth Israel to fear God, to stand stedfastly in all his Ordinances, and so mildly goeth the way of all the world. That of *David*,<sup>12</sup> who drawing towards his end, a little before his death enjoineth *Solomon* his son to walk in the ways of God, that so he might prosper in whatsoever he took in hand. That of *Tobit*,<sup>13</sup> when as he lay a dying, called his Son and his son's sons, exhorting them by a fatherly authority to be merciful and just, that it might go well with them. That of *Simeon*, who taking up Christ in his arms, cheerfully prayed to depart in peace. That of Saint *Stephen*, who praying for his persecutors, and calling upon the name of JESUS, fell asleep. That of *Jacob*,<sup>14</sup> O Lord, I wait for thy salvation; when he departed with blessing his posterity. That of *Serapion*, a

<sup>9</sup> John 11. 25.

<sup>10</sup> Dent. 33. 1.—34. 5.

<sup>11</sup> Josh. 23. 11.

<sup>12</sup> 1 Reg. 12.

<sup>13</sup> Tob. 13. 1.

<sup>14</sup> Gen. 49. 18.

good and faithful old man, saith *Eusebius*,<sup>15</sup> who after receiving the holy Eucharist, that joyful refection for our last passage, most meekly departed this mortal life, to live eternally. And thus have the godly took their farewell of the World.

In stead of all examples how the servants of God have shut up the day of their mortality. Let us look unto the example of our Saviour Christ, who was the Lord of these servants, who when he was now to leave this world, and to return unto him that sent him, we may consider, how he prayed for his enemies, comforted his friends; how liberally he gave to him that required no more but to be remembered of him in his kingdom, a sure promise of the possession of his Kingdom, how he showed the greatness of his suffering, when he cried, *My God, my God*: the greatness of his love to mankind when he said, *I thirst*: the full accomplishing of God's glory, all man's good, when he said, *It is finished*. And last of all, the blessed manner of departure, by his last words, when he said; *Father into thy hands I commend my spirit*. And his last words, God grant they may be our last words, when the hour of our departure shall come. *Amen*.

By this we have example, that when we find ourselves near death, that taking our farewell of wife, children, friends, or servants, we give them some good and godly exhortation in particular at parting, and having them all about us by the hands, we commend them to God.

<sup>15</sup> *Eus. hist. l. 5. cap. 45.*

7. As for things sublunary, they leave us, and we them; the Soul only remaineth to be commended unto God. Now may we cry, Help, Lord; for besides thee, we have no help: it is not the pieces of our own merits, that can make such a garment as can cover our sins; it is the scarlet robe that took a deep purple dye in the Passion of the Son of God himself, that must now stand us in stead.

If when thou art going a journey, thou wouldst be glad to commit thy temporal goods to such a friend, by whom thou mayst be sure they shall be well and safely kept; how much more may the Christian man comfort himself in committing his soul to the custody of Jesus Christ his Saviour, who will keep it sure and safe for ever.

8. *Reuben* said of *Benjamin*,<sup>16</sup> when *Jacob* was loth to let him go: *Deliver him unto me, and I will bring him safely home*: So of Christ it may be more rightly said: Commend thy departing soul unto him, and he will bring it unto her long and blessed home safe and sound, which is the Kingdom of heaven.

<sup>16</sup> Gen. 42. 37.



## CHAPTER XXI.

*In what manner the sick should be directed by those, to whom this weighty business doth specially appertain.*

**A**MONGST men, those whom God hath set apart to help distressed Consciences, and to whom he hath given power and commandment to pronounce absolution and remission of sins in his mercy; they are especially to enter into this business of directing the sick: for they are to bless in God's name, to teach his people, and to do them good in time of need: partly by way of exhortation, and partly also by offering up in their behalf devout prayers towards the Throne of grace, and to have all fatherly care of them.

2. That care may be thought to be of greatest importance which is employed in helping them, who are now least able to help themselves, and had never more need, God knows, than now of ghostly direction.

3. There is nothing which the sick in these extremities, do more desire against the natural terrors of death, and many troubles of conscience (which at this time are wont to assault them most) than direction and comfort: for if he may be called a friend, that is diligent about a sick person, to minister things necessary for his body, which shall shortly be dissolved; much more he is called a true and

faithful friend, that is diligent about a sick person, to minister things necessary for his soul, which shall never die, but live eternally. It is therefore greatly to be wished, that like as the Serpent, that old enemy of mankind, a man-slayer, (yea, Soul-slayer) from the beginning, who the shorter his time is, the fiercer his wrath is, and chiefly intendeth ruin unto the heel, at the last part of man's life, is at this time busy, so those who in loving feed, and in feeding love Christ's Lambs,<sup>1</sup> should now be most careful to keep them from this devouring Lion,<sup>2</sup> and endeavour to present them sound in faith, joyful in hope, rooted in charity, unto the great Bishop and Shepherd of their souls.<sup>3</sup>

4. Notwithstanding, that the good grace of that Spirit, which directeth our highest proceedings, can better direct a discreet and sober Agent in this case, than all forms of direction from man whatsoever; yet as in other duties, so in this, some advertisements may be observed by those, who are content also to hear the advice of others.

5. First therefore death being that which all are to suffer, (but not all after one sort) care ought to be had answerable unto the disposition of the dying: Tediousness of discourse may soon weary the weak party: few words and those sometimes in private well ordered, are wont for the most part, to avail most. Impertinent speeches are very unfit: the presence oftentimes of those, who have been associates in folly, yea, sometimes the presence of those who are nearest in alliance,

<sup>1</sup> John 21. 15.<sup>2</sup> 1 Pet. 5. 8.<sup>3</sup> 1 Pet. 2. 25.

removed, is thought by grave judgment to be the fittest opportunity for the giving of soul counsel, bearing a simple and honest intent to do good.

6. A premeditated exhortation,<sup>4</sup> after information taken of the disposition of the sick, is very behoveful: this loose and slight bud-dling up of Divine matters, and sometimes of God's Mysteries themselves, doth often bring into contempt the high Wisdom of holy Scripture, which, but with all reverence, watchfulness and prayer, none should presume to search and open. This disposing then of the sick unto a Christian end, being a work of such moment, they may proceed to whom it shall appertain in this, or the like manner.

*First of all, let the sick be asked how he doth feel himself disposed to God, and whether he find himself prepared to depart this World.*

1. LET him make a most sincere and humble confession of all his sins.

2. Let him be exhorted to be content with all his heart, either to live or die, as it shall seem good to God's divine pleasure.

3. Let him be moved to make a hearty reconciliation with the world, desiring forgiveness, and forgiving all offences whatsoever amongst men.

4. That he take in good part this visitation sent unto him, to prepare him to die leisurely God's servant.

That he wholly commend him to God's mercy, in the only mediation of Christ Jesus his Saviour.

<sup>4</sup> *Chrys. hom. in secund. Matth.*

5. Care is to be had that those who visit the sick, give them hope, but not over great hope of bodily health, for sweet words and vain hopes often deceive the sick : let them be comforted in the name of God, but in discreet sort.

6. That they be diligently moved to forsake the love of this wretched world.

*Secondly, he must be informed*

1. **THAT** all, of what estate or condition soever, must depart this transitory world.

2. That God's Children throughout the volume of holy Scripture, and examples of ancient Writers have willingly yielded themselves at the time of their visitation.

3. That Christ himself went not up into glory, but first he passed through death.

4. That the death of the servants of God is precious in his sight, and that they rest from their labours.

*These demands may be proposed to the sick.*

1. Whether he acknowledge the faith of the holy Trinity, with the Articles of the Creed, and in this faith be resolved to live and die.

2. Whether he be sorry for his sins, and ask God forgiveness, with a penitent heart in the merits of Christ Jesus.

To which confession of faith, God sendeth him this message, *Go in peace.*

*The sick should be willed to remember,*

1. That **CHRIST** came not to call the righteous, but sinners to repentance : he is a sinner, therefore him.

2. That he was the very Lamb of God, that came to take away the offences of the world: He hath many offences, therefore to take away his.

3. That he is a refuge for all them that be weary and heavy laden: He is weary, therefore a refuge to him.

4. That he is our righteousness, and near to all that call upon him: he calleth, therefore near unto him.

5. That if he live, he liveth unto the Lord, and if he die, he dieth unto the Lord: whether he live or die, he is the Lord's.

Let the sick be put in mind of receiving the holy Sacrament, and that in time, and let them be counselled thereunto.

After the sick party hath received the Sacrament, let him be comforted against the fear of death.

*Let him say also, with*

1. The Prophet *David*, Lord, remember thy servant in all his troubles.

2. The Publican, God be merciful unto me a sinner.

3. The woman of Canaan, JESUS thou son of David, have pity upon me.

4. Job, I know that my redeemer liveth, and that I shall rise again, and see God, not with other but, with the selfsame eyes.

5. Saint Stephen; Lord Jesus receive my spirit, and to say: I am that wounded man, blessed Samaritan, heal me: I am that wandering child, that is not worthy to be called thy son; Father, make me thy meanest servant: I

*am the lost sheep, O seek, and save me: bring me home, Lord, unto thy heavenly fold.*

6. To mention the words of Christ upon the Cross, *Father, into thy hands I commit my spirit.*

*He may be advised to say, Jesus give me,*

1. Patience in my trouble.
2. Comfort in my afflictions.
3. Strength in thy mercies.
4. Deliverance at thy pleasure: *Jesus be my Jesus.*

*If the sick be,*

1. Not able to pronounce them himself, let the Articles of the Creed be recited in his presence by some other: *I believe in God, &c.*

2. Distempered (as the best may be) in burning fevers, and otherwise, choler shooting up into the brain, and the malignant humours meeting with the vital powers, which may cause raving, let him in few words be moved to remember God, and the assembly may softly pray by him.

3. Troubled with strange visions, as good men have been, beseech him in the name of God, to call to mind the abundant love of Jesus Christ crucified.

4. Seem to be tormented in conscience by reason of his former sins, lay before him the abundant love of our Lord Jesus, and that where sins do abound, mercy doth superabound: and that Christ looks for repentant sinners to come unto him.

5. Pensive and sorrowful, mention unto him the joys of heaven, whither he shall go,

by God's grace, and the troubles of this sinful world, which he hath often felt, and may now very thankfully leave.

*Read by the sick.*

The history of the Passion, *Luke* 22nd. and 23rd. Chapters.

The 29th Psalm, *Unto thee, O Lord.*

The 42nd Psalm, *Like as the Hart desires the water streams, &c.*

The 51st Psalm *Miserere mei Deus.*

The 143rd Psalm, *Hear my prayer, O Lord.*

The 14th Chapter of Saint *John's* Gospel.

The 7th Chapter of the *Apocalypse*.

The 15th Chapter of the first *Epistle* to the *Corinthians*.

*If the sick be painfully grieved, or strangely visited,*

1. Let not any censure him, as *Job's* friends, who thought *Job* a hypocrite, because of his afflictions.<sup>5</sup>

2. Or as those that told our Saviour of the Galileans, who judged them greater sinners than the rest, because the tower of *Siloah* fell on them.

3. Or as the Barbarians, who deemed Saint *Paul* an evil man, because the Viper clave unto him.<sup>6</sup>

4. Let none be glad when his enemy falleth, lest the Lord see it, and it displease him.<sup>7</sup>

5. Let every one remember that of *Joseph*; *Am I not also under the hand of God?*<sup>8</sup>

<sup>5</sup> Job. 4. 6; 22. 6.

<sup>7</sup> Pro. 24. 17.

<sup>6</sup> Acts. 28. 3.

<sup>8</sup> Gen. 50. 19.

6. That of the Apostle, in the *Romans*; *Weep with them that weep.*<sup>9</sup>

7. That of the Wise-man: *Be not slow to visit the sick.*<sup>10</sup>

8. That of Saint James, *pray one for another.*<sup>11</sup>

*A form of leaving the sick to God's protection.*

THE Lord hear thee in the day of trouble, the name of the *God of Jacob* defend thee, send thee help from his Sanctuary, and strengthen thee out of Sion, grant thee thy heart's desire, and fulfil all thy mind. Some put their trust in Horses, and some in Chariots, but we will remember the name of the Lord. Save Lord, and hear us, O King of Heaven, when we call upon thee. Jesus the Son of the living God, put his passion between thy sins and judgment to come. *Amen.*

*A form of confession to be used to the sick by way of demand, saying,*

Do you acknowledge unto Almighty God, your great and grievous offences done in all your life?

2. Do you acknowledge that you have sinned in pride of heart, not thanking the giver of all good for his gifts?

3. Do you acknowledge that you have sinned in pride of clothing, in pride of strength, of beauty, of eloquence, of riches, and that you thereof cry God mercy?

4. That you have sinned in envy, hearing

<sup>9</sup> Rom. 12. 12. 15.    <sup>10</sup> Eccl. 7. 35.    <sup>11</sup> Jam. 5. 16.



any praised or better beloved than yourself, whereof do you cry God mercy?

5. That you have sinned in wrath and seeking revenge, being moved upon light occasion, whereof do you cry God mercy?

6. That you have sinned in sloth, by heaviness of mind, in idle thoughts and imaginations, neglected prayer and meditation, whereof do you cry God mercy?

7. That you have sinned in covetousness, by unlawful desires of riches and worldly wealth, and not pitied the state of the miserable, as you ought to have done, whereof do you cry God mercy?

8. That you have sinned in unsatiable eating and drinking, by often excess, whereof do you cry God mercy?

9. That you have sinned by uncleanness of life, unchaste thoughts, and the like, whereof do you cry God mercy?

10. That you have not given counsel to them that had need, taught the ignorant, forgiving them that offended you, whereof do you cry God mercy?

11. That you have sinned, in breaking the ten Commandments and not loved God above all, nor sincerely worshipped him, nor honoured his sacred name, but used the same in idle oaths. That you have not sanctified his Sabbaths, nor done due reverence to your Parents and Governors. That you have borne deadly hatred. That you have lived unchastely. That you have taken your neighbour's goods. That you have depraved his good name, coveted that which was contrary to the laws of God, for all these do you cry God mercy?

That you have not used the gifts of the Holy Ghost to the honour of *God*, the gift of understanding, that is to say, the gift of counsel, the gift of science, the gift of strength, the gift of knowledge, the gift of dread, whereof do you cry *God* mercy?

*Then let the sick say after him.*

For all these, or any other, known or unknown, that ever I did since I was born, to this day, I ask *God* mercy with a penitent heart, beseeching him to free me from my ghostly enemy, and to pardon me all in the merits of his Son Christ Jesus, my only Saviour and Redeemer, in whose name, I pray as he hath taught us; *Our Father, Etc.*

*Prayer for the sick.*

*God*, upon whose pleasure relieth all our hope, in health and sickness; accept, we beseech thee, our humble prayers which we offer unto thee, in the behalf of this thy sick servant; Visit him, O Saviour, as thou didst *Peter's* wife's mother, and the Captain's servant; assuage his pain, as shall seem to thee most expedient, and grant him deliverance to thy good pleasure, in the mercy and merits of thy dearly beloved Son, *JESUS CHRIST* our LORD, *Amen.*

*Another.*

*God*, the only refuge in all needs and necessities, the only help in times of weakness: look down we beseech thee, with the eye of mercy upon this thy sick servant, as

thou didst upon *Ezekiah*: restore him to his former health, if it be thy good will and pleasure: or give him grace to take with faith and patience, this thy visitation, that after this painful life ended, he may rest with thee in life everlasting, through Jesus Christ: to whom with the Father and the Holy Ghost, be all power, glory and dominion, now and for evermore, *Amen*.

*Another.*

GOD, which despisest not the sighing of contrite and sorrowful hearts, receive our prayers which we now offer unto thy divine Majesty, (look down we beseech thee) upon this thy servant now afflicted with sickness: be unto him a tower of defence, against all assaults of his enemies; thy property, Lord, is to have mercy, and to heal those that are broken in heart. Lord, we beseech thee send him the comfort of thy help in these extremities, that living or dying, he may rejoice in thee, through Jesus Christ our Lord, *Amen*.

*Another prayer to be said for the sick.*

O LORD Jesus Christ, which art the health of all men living, and the everlasting life to them which die in the faith: we thy humble servants here assembled, being sure the thing cannot perish, which is committed to thy charge: we commit and commend unto thee, O heavenly Father, this thy servant grieved with sickness, beseeching thee to make strong his soul against all temp-

tations, and to cover and defend him against all the assaults of the Devil: there are no merits in him, or any other to be alleged, but only thy mercies: thou merciful LORD, wast born for his sake: thou didst teach and preach for his sake: thou didst pray and fast for his sake: thou didst hunger and thirst for his sake: thou didst all good works and deeds for his sake: thou sufferedst most grievous pains and torments for his sake: And finally gavest thy most precious body to die, and thy blood to be shed on the Cross for his sake. Now most merciful SAVIOUR, let all these things profit him, which thou most freely hast given him, that hast even given thyself for him. Let thy blood wash and cleanse the spots and foulness of his sins, let thy righteousness hide and cover his unrighteousness: Let the merits of thy bitter Passion, be the satisfaction for his sins: give him grace, that faith and salvation in thy precious blood never waver in him, but be ever firm and constant, the hope of mercy and life everlasting never decay in him: that charity wax not cold in him.

And finally, that the weakness of the flesh be not overcome with the fear of death. Grant merciful Saviour, that when death hath shut up the eyes of the body, yet that the eyes of the Soul may still behold and look upon thee, that when death hath taken away the use of tongue and speech, yet that the heart may cry and say; *Lord, into thy hands I commend my soul.* And again, *Lord Jesus receive my spirit, Amen.*

*Consolatory speeches to comfort the sick.*

LET the sick now send for his nearest friends, as the husband for his wife, his children, the Master for his servants, or the like, &c. and let him take his leave of them giving every one some good instruction in loving manner at parting: taking them by the hands, let him bid them all heartily farewell.

We owe God a death: all our life have we been gathering *Manna* to comfort us in our last agony: what hurt is it in going to Paradise? after a while we shall have greater joys than now we do feel pain: we shall go to one of those Mansions which Christ is gone to prepare for us: our Head is in heaven already, to assure us we shall, before it be long, follow after; we cannot have our happiness unless we go unto it.

Christ went not up to glory, but first he suffered: our way to life, is to die with Christ.

Let not pains dismay us, for we are passing from death to life, from sorrow to joy: from a vale of misery, to a Paradise of all comfort and consolation: *Let not our sins dismay us*, Christ hath died for them, who is our Advocate with the father.

God is our father, let him do what seemeth him good: let us say; Father, not my will, but thy will be fulfilled.

You cannot think upon God, but with joy.

Know you, that he is the Author of life and death, and of all things that appertain unto them.

## CHAPTER XXII.

*The manner of commending the sick into the hands of God in the hour of death.*

**G**OD the father, who hath created thee, God the Son, who hath redeemed thee, God the Holy Ghost, who hath infused his grace into thee, assist thee in all thy trial, and lead thee the way to everlasting peace.

*Answ.* Amen.

Christ that died for thee, keep thee from all evil.

*Answ.* Amen.

CHRIST that redeemed thee, strengthen thee in all temptations.

*Answ.* Amen.

Christ that loved thee so dearly, have mercy upon thee.

*Answ.* Amen.

CHRIST JESUS that rose from the dead the third day, raise thee body and soul in the resurrection of the just.

*Answ.* Amen.

Christ that sitteth at the right hand of God in heaven, bring thee unto everlasting joy.

*Answ.* Amen.

God the Father preserve and keep thee, God the SON assist and strengthen thee. The blessed Spirit of the Lord God, the Holy Ghost be with thee. The Holy Trinity aid thee in life and death.

*Answ.* Amen.

God grant thy place may be *Abraham's bosom.* Amen.

God grant thou mayest behold thy blessed Saviour in the state of glory. *Amen.*

God grant thy death may be precious in his sight, in whom thou art to rest for ever. *Amen.*

*A brief form of prayer.*

Most merciful Father, we commend unto thee this thy servant the work of thine own hands, we commend unto thee his soul, in the merits of CHRIST JESUS his Redeemer. Accept, O Lord, thine own creature : forgive we beseech thee, whatsoever hath been committed by human frailty, and command thy Angels to conduct him to the land of everlasting peace.

*Answ.* Amen.

Preserve, O Lord, the soul of thy servant, as thou didst *Noah* in the flood.

*Answ.* Amen.

Preserve, O Lord, the soul of thy servant, as thou didst *Lot* from the fire of *Sodom*.

*Answ.* Amen.

Preserve, O Lord, the soul of thy servant, as thou didst *Job* in all his adversities.

*Answ.* Amen.

Preserve, O Lord, the soul of thy servant, as thou didst the Israelites from the power of *Pharaoh*, and the oppression of *Ægypt*.

*Answ.* Amen.

Preserve, O Lord, the soul of thy servant from the malice of Satan, as thou didst *David* from all his enemies.

*Answ.* Amen.

Preserve, O Lord, the soul of thy servant, as thou didst *Daniel* from the mouth of the Lions.

*Answ.* Amen.

Preserve, O Lord, the soul of thy servant,  
as thou didst the three children from the fiery  
flames.

*Answ. Amen.*

Preserve, O Lord, the soul of thy servant,  
as thou didst *Elias* from the false Prophets,  
that sought his overthrow.

*Answ. Amen.*

Preserve, O Lord, the soul of thy servant,  
and deliver him, as thou didst the Apostles,  
*Paul* and *Barnabas* out of prison at midnight.

*Answ. Amen.*

From that rueful darkness,

*Deliver him, O Lord.*

From everlasting malediction,

*Deliver him, O Lord.*

By thy Nativity,

*O Lord, deliver him.*

By thy fasting and prayer,

*O Lord, deliver him,*

By thy hunger and thirst,

*O Lord, deliver him.*

By thy Cross and Passion,

*O Lord, deliver him.*

By thy descension into hell,

*O Lord, deliver him.*

By thy resurrection from the dead the third  
day,

*O Lord, deliver him.*

By thy ascension into heaven,

*O Lord, deliver him.*

By thy sitting at the right hand of the  
Father in glory,

*O Lord, deliver him, Amen.*

Into thy merciful hands, O Heavenly  
Father, we commend the soul of thy servant



now departing : acknowledge we beseech thee, a sheep of thine own fold, a Lamb of thine own flock. Receive him into the arms of thy mercy, knowing the thing cannot perish which is committed to thy charge : O most merciful Jesus, receive we beseech thee his spirit in peace, *Amen.*

*The blessing of the sick, when he is now giving up the Ghost.*

JESUS CHRIST absolve thee from all sins.  
*Ans.* Amen.

JESUS Christ remit all the evil which thou hast committed by thy hearing, by thy seeing, by thy touching, by thy tasting howsoever.

*Ans.* Amen.

Jesus Christ that died for thee, put out all thy offences.

*Ans.* Amen.

Jesus Christ that called thee receive thee into his heavenly kingdom.

*Ans.* Amen.

The Lord bless thee, and keep thee. The Lord make his face to shine upon thee. The Lord lift up his countenance over thee, and give thee a joyful resurrection to life everlasting.

*Ans.* Amen.

Depart, O Christian soul, in the Name of God the Father, who created thee ; of God the Son, who redeemed thee ; of God the holy Ghost, who sanctified thee ; one living and immortal God : to whom be glory for ever and ever, *Amen.*

These or such like Prayers ended, let the assembly pray every one in silence to himself,

and then taking their leave of the sick commending them to God, they may depart.

*A Prayer to be used by the assembly at the time of the Christian man's departure, or when he is now departed.*

LET US PRAY.

O ALMIGHTY and everlasting God, seeing it hath pleased thee to take this thy servant out of the miseries of this sinful world, unto thy heavenly Kingdom, (Lord) thy Name be blessed now and evermore. Make us, we beseech thee, that yet remain, mindful of our mortality, that we may walk before thee in righteousness and holiness all the days of our life, and when the time of our departure shall come, we may rest in thee, as our hope is, this thy servant doth, that we with him, and all other departed in the faith of thy holy name, may rejoice together in thy eternal and everlasting Kingdom, through Jesus Christ our Lord, *Amen.*

## CHAPTER XXIII.

*A consolation of those that lament and mourn for the departure of others.*

TO use mourning for the dead, both decency amongst men, and christianity amongst christian men doth allow as much : examples of holy Scripture do approve the same. What more seemly than the performance of a duty, whereby we may give testimony of natural affection, in this solemn

departure each from another? God hath neither made us stocks nor stones, nor given us hearts which should have no feeling, when occasions are offered, or times beseeeming do require sorrowful affections.

2. On the contrary what more uncomely, than to use mirth in the house of mourning? A very heathenish manner was it thought to be by the decree of an ancient Council,<sup>1</sup> to sport at these motions of mourning.

3. For examples, in holy Scripture, we find that *Abraham* mourned for *Sarai* his Wife;<sup>2</sup> all Israel for *Samuel* their Prophet;<sup>3</sup> the people in the Wilderness for *Aaron* their High Priest,<sup>4</sup> the inhabitants of *Bethulia* for *Judith* that honourable Widow;<sup>5</sup> the Macchabees for *Judas* their noble Captain;<sup>6</sup> *Martha* and *Mary* for *Lazarus* their brother;<sup>7</sup> the women of Jury for their children, *those young infants*;<sup>8</sup> the twelve Patriarchs for *Jacob* their aged father: *David* for *Jonathan* his trusty and faithful friend.<sup>9</sup> Nay, Christ himself saith S. *Jerome*, went not to his Sepulchre without weeping eyes.

Neither hath this mourning been a light passion only. Great was the lamentation that *Jacob* made at the supposed death of his beloved son *Joseph*, when he said; *I will go unto the grave to my son sorrowing.*<sup>10</sup> Great was the lamentation that *David* made, when news was brought him of *Absalom's* end; *O my son, Absalom, my son, my son Absalom, would God I had died for thee: O Absalom,*

<sup>1</sup> *Concil. Arel. 3. sub Leo.*

<sup>2</sup> Gen. 23. 2.

<sup>3</sup> 1 Sam. 25. 2.

<sup>4</sup> Num. 20. 29.

<sup>5</sup> Jud. 16. 24.

<sup>6</sup> Mac. 9. 20, 21.

<sup>7</sup> John 11. 31.

<sup>8</sup> Mat. 2. 16.

<sup>9</sup> 2 Sam. 1. 12.

<sup>10</sup> Gen. 15. 14.

*my son, my son.*<sup>11</sup> It was no doubt a sorrow to his heart. Great was the lamentation which the Widows made for *Dorcas*,<sup>12</sup> so good a woman, full of good works, and Alms, when they considered her goodness and bounty towards them. *And thus we see the laudable custom and practice, in mourning for the dead.*

4. When the Apostle forbad the Thessalonians to sorrow,<sup>13</sup> he did not absolutely forbid all sorrowing, but sorrowing after the manner of Gentiles. So Saint *Austin* saith,<sup>14</sup> Indeed we are sorrowful, but not as others, without hope. Saith *Bernard*,<sup>15</sup> We blame not the affection itself, but the excess, or want of moderation. We may not only use moderate sorrow in the departure of others, but even in the departure of the godly, and well disposed themselves.

Now as good men often are, and (in regard of their great miss in the world, have been many ways helpful unto others:) So it is a sign or some ill dealing amongst men, when the poor and distressed let them go away without any lamentation at all.

It was said by the Prophet *Jeremiah* to *Jehoiachim*,<sup>16</sup> *So long as thy father did help the oppressed, did he not prosper?* And after he addeth this, as a great punishment to be laid upon him; Well, thou shalt die in grief of mind, and there shall be none to make lamentation for thee.

<sup>11</sup> 2 Sam. 18.      <sup>12</sup> Acts 9. 39.      <sup>13</sup> 1 Thes. 4. 13.

<sup>14</sup> *Contristamur, sed non sicut ceteri: Aug. de ver. Ap. Ser. 32.*

<sup>15</sup> *Non culpamus affectum, sed excessum: Bern. in Can. Se. 26.*

<sup>16</sup> Jer. 22. 15.

5. The Apostle confesseth in plain words, that God had mercy on him in sparing *Ephroditus*,<sup>17</sup> lest he should have had sorrow upon sorrow; to show that he was not so Stoical, but himself should have had feeling in such a case.

*My son*, saith the Wise-man,<sup>18</sup> *pour forth thy tears over the dead, and neglect not his burial*. Whence we may also gather, that funeral rites, decent interring of the corpse, exequies and seemly mourning, which Saint *Austin* calleth, our last duties of love in this world amongst friends, are not unfitting the practice of those, amongst whom all things should be done in order.<sup>19</sup>

6. The Israelites in burying so honourably their Fathers and Governors, did show themselves a people of good and godly dispositions. *David* did shew mercy, saith the same Father,<sup>20</sup> to *Saul* and *Jonathan*, in burying their bones in that decent manner he did. *My son*, saith *Toby*, *when I die, bury me honestly*. The new Sepulchre, the clean linen clothes, the sweet ointments, the assembly of men of reputation, showed how our Saviour was respectively regarded; yea, and entombed with solemnity. Sure it is that these bodies which have been the Temples of the Holy Ghost, and shall be changed at the day of doom into a condition of glory, should have a decency performed unto them at their farewell from the world.

It was the desire of the old Patriarchs, that

<sup>17</sup> Phil. 2. 27.      <sup>18</sup> Ec. 38. 66.

<sup>19</sup> *Officia postremi muneris. Aug. de verb. Apo.*  
<sup>1</sup> Cor. 14. 40.

<sup>20</sup> *August. de cura geren. pro mort.*

<sup>21</sup> To. 14. 10.

their bones might be orderly laid in the Sepulchres of their Fathers. In the second of *Samuel*, and the second Chapter, *David* sent messengers to the men of *Jabesh Gilead*, and said unto them, blessed are ye of the Lord, that you have showed such kindness to your master *Saul*, and buried him.

It was the praise of Heathen Conquerors, to permit the burial of the dead.<sup>22</sup> Wherefore, not to yield them (after a *Cynicke* manner) comely burials, or Christian mourning with moderation, is most inhumane; nay, it is a conceit to say the truth, very barbarous.

7. On the contrary, to sorrow as men without hope, is far distant from the rule of faith: which tells us, *That the death of the Saints is precious in God's sight.*<sup>23</sup> That they are at peace, and their hope is full of immortality.

He that said, *My son, pour forth thy tears over the dead*, said also, *Comfort thyself.*<sup>24</sup> And surely Christians of all others, who believe the resurrection unto a better life, should raise up themselves by faith from too doleful passions. For, as in all other things, so in this, a moderation should be had.

8. Have we lost a good Father, a friend, a husband, wife, or children? we may say with *Job*, The Lord hath given, and the Lord hath taken away, *Blessed be the name of the Lord.*<sup>25</sup>

Neither are they clean taken from us, but only gone a little before us in the way, wherein we must all follow. We shall one day meet again by the grace of God: at which

<sup>22</sup> *Zenoph. li. de iust. Cyril.*

<sup>23</sup> Ps. 116. 16. *Wisd. 5.*

<sup>24</sup> Ec. 38. 17.

<sup>25</sup> Job 1. 21.

time, saith S. *Cyprian*,<sup>26</sup> there will be no mean joy, when good friends come to live together, and to rejoice together. Our knowledge is now but in part, then shall we know, as we are known : Where *Peter* shall be *Peter*, and *Paul* shall be *Paul*, saith Saint *Cyril*,<sup>27</sup> and many long since departed shall (as some of the ancient fathers say) be known of us, that have lived long after, as *Peter* knew *Moses* and *Elias* upon the Mount. If it will be a comfort to see one another ; above all, O good God, what a joy shall it be to see Christ the Saviour of the world !

9. Amongst other means of comfort, that happy hope of the Resurrection should raise us up from our most pensive thoughts: the Resurrection of the dead, saith *Tertullian*, is the confidence of Christians. Christ our Saviour before his Passion, when he saw his Disciples sorrowful for his departure, which was so shortly to ensue, saith unto them : *If you loved me, you would rejoice, because I said, I go unto the Father.*<sup>28</sup> So it may be said to those that mourn for the miss of others ; let not your minds be too much plunged in sorrow, because you loved those for whom you thus lament, they are gone unto their eternal Redeemer.

God saith, *I am the God of Abraham, the God of Isaac* : God is the God of the faithful departed.

10. It is said of *Enock*,<sup>29</sup> because his soul pleased God, God took him away : It was spoken as a blessing to *Josias*,<sup>30</sup> that he should

<sup>26</sup> *Cyprian de mort.*

<sup>27</sup> *Cyril in Johan. Aug. Cyril.*

<sup>29</sup> Gen. 5. 24.

<sup>30</sup> 2 Reg. 22. 20.

<sup>28</sup> John 14. 29.

be gathered unto his fathers, before the captivity of the people came. Saint *Jerome*, of sinful times saith ;<sup>31</sup> *Nepotian* is a happy man that lives not to see this wicked world. Surely, saith Saint *Austin*,<sup>32</sup> as good men are gone from us, so are they gone from a place full of many assaults. And Saint *Ambrose* of one,<sup>33</sup> He was not so much taken from us, as from dangers.

11. When God ships his *Noahs*, it is a sign there is a flood not far behind. When God sends Angels to fetch his *Lots* out of *Sodom*,<sup>34</sup> it is a sign there is punishment for the sinful Cities shortly to ensue. When God takes *Lazarus* into *Abraham's* bosom,<sup>35</sup> there is then no more penury for *Lazarus* to endure.

12. Wherefore, seeing we are all to pass down the stream of mortality, we may not think it so strange to have experience thereof in the departure of others, which we shall one day experience in ourselves. If we complain of the death of friends, our complaint in effect is, that they were born mortal.

We should remember, that death's proceedings are as the lines drawn from the Centre unto the circumference, even on every part: or as the upright Magistrate, who is, equal to all : which may the rather move us to be content in a case so resolute as death : we must take all as well as we may, seeing there is no remedy to recover our losses, let us comfort ourselves. The good meaning borrower, the sooner his debt is discharged, the sooner he is

<sup>31</sup> *Felix Nepotianus qui hæc non videt. Hier. ad Heli.*

<sup>32</sup> *Aug. de predest. in Sanct.*

<sup>33</sup> *Non tam nobis. Amb. de exces. Satyr. Gen. 7. 1.*

<sup>34</sup> *Gen. 19. 1.*    <sup>35</sup> *Luke 16. 22.*



at quiet. Death, as it is said, is the debt we all owe, and must pay : he that makes but a short voyage, and is the soonest at the Haven, is the sooner also from danger of shipwreck : he that is to finish a journey, better it is to do it quickly than slowly : happy is that man that hath life in patience, and death in desire.

13. It was not without cause, that the Wise-man praised the dead above the living, for sure they are in a better case by far, departing in the Lord. And St. John heard a voice from heaven, saying, *Blessed are the dead.*<sup>36</sup> A voice from heaven, and therefore from a place where is blessedness indeed, and could best testify of it, and those that possess it.

Again, saith S. Austin,<sup>37</sup> There is none dead, but which must needs die ere long, no ransom can redeem from death. The dead are said to rest from their labours, and therefore their rest now obtained should the rather move us, (remembering their good) to be content.

At our entrance into the World, we brought with us a subjection unto death, all sinned, and therefore *death goeth over all,*<sup>38</sup> and return we must to the place from whence we came, sooner or later, this world being but our banishment for a time, from which blessed souls now freed, would now tell us, (were they to return into these earthly regions, which without controversy, they do not) that they with Mary have chosen the better part.<sup>39</sup>

We here with *Martha*, are careful about

<sup>36</sup> Ap. 14. 15.

<sup>37</sup> *Nemo mortuus, qui non fuerit aliquando moriturus. Aug. de Spirit. et Anima. cur. geren. pro. mort.*

<sup>38</sup> Rom. 5. 10.

<sup>39</sup> Luke 11. 42.

*many things,*<sup>40</sup> they have not that one thing which is necessary, that shall never be taken from them. O speech of comfort! CHRIST saith; *Father, I will that they whom thou hast given me be ever where I am, that they may behold my glory.*

14. How to accept of, and take in good part, as we may, the loss as we count it, or rather miss for a time, of friends departed: the behaviour of *David* in this case may be considered, who, when the child was sick, fasteth, prayeth, prostrateth himself upon the earth: but hearing that God's will was accomplished in the death of the child, *David* rose up, ate bread, received comfort, after all his sorrow; being demanded the cause of this diversity of behaviour, answered: *While the child was yet alive, I fasted and wept, for I said; who can tell whether God will have mercy on me, that the child may live? but being dead, wherefore should I now fast? can I bring him again any more? I shall go unto him, but he shall not return unto me.*<sup>41</sup>

In the like case Saint *Bernard* being not a little moved for the death of one, *I turned me* (saith he) *to prayer and weeping, at last I considered that God had done what seemed best in his divine providence, what should more sorrowing avail? Lord, thou hast taken thine, none of mine, tears forbad me to speak further.* And so the good Father resolved to rest content with the will of God.

<sup>40</sup> Mat. 22. 20.

<sup>41</sup> 1 Sam. 22. 19.

## CHAPTER XXIV.

*That a Christian dying either as a Martyr for his faith, or as an Innocent for the testimony of a good conscience, or as a Soldier in the defence of his Prince and Country, ought to die comfortably.*

**F**OR a Christian to die either as a Martyr for his faith, as *S. Stephen* died,<sup>1</sup> or an Innocent and faultless man for the testimony of a good conscience, as *Saint John the Baptist* died;<sup>2</sup> or as a Captain and Soldier in the service of his Prince and Country, as *Uriah the Hittite* died;<sup>3</sup> for a Christian I say, so to die, it is a death both warrantable and also comfortable.

1. First, for a Christian to die as a Martyr for his Christian faith, a faith that maketh believers happy both in life and death, for a Christian I say, to die for his faith in CHRIST (and Christ alone) it is an act of the greatest love, a Christian can testify to CHRIST; *What greater love is there* (saith Christ himself) *than for a man to give his life for his friend:*<sup>4</sup> what greater? that is, there is no greater love, than such a love.

Now for a Christian to die for his faith in CHRIST, as it is an Act of greatest love, so also is it an Act of greatest obedience; *He humbled himself and became obedient unto death;*<sup>5</sup> it was spoken of Christ's obedience, and it may in like manner well be spoken of

<sup>1</sup> Acts 7.<sup>2</sup> Mat. 14. 10.<sup>3</sup> 1 Sam. 11. 6.<sup>4</sup> John 15. 13.<sup>5</sup> Phil. 2. 3.

a Christian's obedience, to be obedient unto death ; yea, for a violent death this is an Act of his greatest obedience.

Again, for a Christian to die as a Martyr for his faith, as it is an Act of his greatest love, and also an Act of his greatest obedience, so is it an Act of the greatest fortitude : hence was it said of the Martyrs, they loved not their lives unto death,<sup>6</sup> or they cared not with courage and constancy to offer up their lives unto death. Tyrants could and did kill the bodies ; their faith in Christ they neither did, nor could they kill ; miseries for a moment could not despair them, the perishing of the outward man could not so much as daunt them, they were faithful unto death, and God gave them a crown of life.<sup>7</sup>

Now in Martyrdom, we observe, and so do the ancient Fathers,<sup>8</sup> that it is not so much the suffering of death, as the cause of suffering death (which is a true profession of the true faith of Christ) that maketh the Martyr ; neither is martyrdom always exercised in outward suffering only, but also it consisteth sometimes in interior virtue, that is to say, in having a mind ready or prepared for to suffer for the cause of Christ, for whose cause to suffer the loss of a poor temporal life only, is an exceeding great gain, according to that of our Saviour, *Mat. 10. 38. He that loseth his life for my sake, shall find it* : he that loseth his life shall find it ; to lose and yet to find, how is that ? as thus, he that here loseth his temporal life, in a short space of time shall find it,

<sup>6</sup> Ap. 12. 11.

<sup>7</sup> Rev. 2. 10.

<sup>8</sup> *Tertul. Cypr. de Mar.*

that is, he shall find the fruition of a better life eternally hereafter, being departed. Hence this carefully resolved upon (as it ought for to be) of all well-disposed Christians, it cannot then but make them to take comfort even in suffering a painful death for the holy faith of Christ their blessed Saviour and Redeemer.

2. In the second place, for a Christian to die as an innocent or faultless man, for the testimony of a clear conscience, there is also comfort in such a death.

In the 23rd. and 39th. of S. *Luke*, we read, that when one of the malefactors railed upon our Saviour in the time of his crucifying, his companion reproveth him, saying, we suffer death justly, for we suffer for our deeds. But this man (meaning our SAVIOUR CHRIST) hath done nothing amiss to die, doing nothing amiss or guiltless: it was his case that now sitteth at the right hand of God in heaven, so to suffer, as the Son of God himself suffered for innocency's sake, we may well take comfort in such a suffering, be it death itself.

Let none of you, saith S. *Peter*,<sup>9</sup> (speaking to Christians) suffer as a murderer, or as a thief, or as an evildoer, or as busybody in other men's matters; yet if any man suffer as a Christian, let him not be ashamed, but rather let him glorify God in this behalf. So did the Apostles suffer, *Acts* 5. 41. rejoicing that they were accounted worthy to suffer, first shame for Christ's Name, and in process of time death also, for his faith professed. Where the conscience is clear, saith S. *Bernard*,<sup>10</sup>

<sup>9</sup> 1 Peter 4. 15, 16.

<sup>10</sup> *Absq. formidine mors expectatur, imo expectatur*

death is looked for without fear, yea, desired with delight, accepted with devotion: *Mark the perfect man*, saith *David*, *Psalms* 37. 17. *and behold the upright, for the end of that man is peace*; the end of that man is peace, that is, howsoever he suffer, at his end; yet he shall be sure to suffer peaceably, for that in his suffering he hath a clear conscience.

3. In the third and last place, for a Christian to die, taking arms with resolution to live and die, in, and for the maintenance of true religion, the service of his Sovereign and Country, the defence of his liberty and livelihood (dying in such a case) he may die comfortably, provided always, that military men, that they be men fearing God, as *Cornelius the Chieftain*,<sup>11</sup> and his devout soldiers were, both fearing God, and consequently eschewing evils: for eschewing evils is ever a consequent of fearing God: eschewing evils; what might these evils be? the evil of that dunghill-sin of drunkenness, the evil of that execrable custom of swearing, and taking the sacred and holy Name of God in vain, the evil of incontinency, and of a naughty course of life, the evil of wrongful taking away of other men's goods.

Can we suppose that those men should fight successively against their enemies, whose sins in the sight of God fight against themselves? whose vicious life crieth upon God's justice, to be avenged upon them, that fight to revenge them from their enemies; *To Christians, by our sins, the Barbarians our enemies become*

*cum dulcedine, et excipitur cum devotione. Ber. ad milites templi.*

<sup>11</sup> Acts 10. 1, 2, 3, 7.

*strong*, saith Saint Jerome.<sup>12</sup> Would we prevail against our enemies? the way is by our repentance and amendment of our lives, to make our peace with God; our peace being made with *God*, we may then cheerfully go forth with constancy and courage against our enemies, God and our just cause will comfort us whether we live or die; *Sweet and seemly is it for a man to die for his country*, was the saying of the Heathen: ready were these men either to assault the enemy with renown, or to die with honour, fighting for their Prince and country: they knew they fought lawfully, and therefore they fought valiantly; they did not so much fear death, as covet to die with virtue and honour: so died *Curtius the Roman*, so *Codrus the Athenian*.

One being sick, desired to go to war, because said he, I would fain die for the commonwealth: another being struck blind did the like, and why? because he would stand in the number of them who were ready to die for their Country.

But why stay we upon examples of the Heathen, having so many memorable patterns for imitation, mentioned in holy Scriptures of the people of God.

*Exodus 17th.* 17th. When *Amalek* came out to fight against *Israel*, *Moses* advised; *Joshua* mustered, the people skirmished, *Moses*, *Aaron*, and *Hur* prayed, what was the success? God prospered, *Israel* is comforted, *Amalek* is dismayed; *David* going forth in the name of the Lord against *Goliath*, *Goliath* is vanquished.

<sup>12</sup> *Nostris peccatis Barbari fortes facti sunt. Hier. in Exod.*

We read of the *Macchabees*,<sup>13</sup> that while their hands were fighting, their hearts were praying: Christians going forth to fight in the defence of their faith, their Prince and Country, ought to order their lives so, that whatsoever become of their bodies, dying in the midst of their enemies, their souls may fly up to heaven. And this shall suffice to be said concerning those who do go forth to fight in the service of their Prince and Country, that dying in this manner, they may take comfort in such a death: somewhat more of this subject in the Chapter following.

## CHAPTER XXV.

*How those that undertake any dangerous attempts, either by Sea or Land, (wherein they are in peril of death) should specially beforehand make themselves ready for God.*

**I**F those men, who live in times and places of most safety, should (respecting the uncertainty of human condition) think every day of their last day, which by little and little will come upon them: then how much more ought those who enter into a place of apparent peril, and undertake attempts of greatest danger, stand upon their guard, and make them ready for God.

And here we must seriously consider, that the undertaking of attempts, wherein life is endangered, is only warrantable, when the

<sup>13</sup> 2 Mac. 15. 17.



cause is just, and the authority lawful. The desperate enterprises of those, who in private quarrels go forth with murdering hearts, and in their hands the instruments of death, are most unsufferable: in this case to be taken from the World is very dangerous: how should he think God will receive his soul, that died with a mind desirous to shed that blood, for which Christ shed his blood? There is in these attempts, more murdering malice than Christian manhood. Let the public Magistrate use the sword, let the private man surcease: just occasion so requiring, let him then prepare in the Name of God.

2. Heathen men could tell *Jonas*,<sup>1</sup> that in a case of imminent danger, there was no other refuge, but to fly unto the assistance of some superior power, by calling upon God. *Pharaoh* himself could entreat *Moses* to pray for him; how much more then should those whose hope reacheth further than the saving or losing of a life mortal, entering into any attempt, wherein they are in hazard: first with *Judith*<sup>2</sup> to worship God in all devotion; and then she went forth for the deliverance of *Bethulia*.

3. Faith and trust in God, doth not make men cowards, but rather addeth spirit and comfort in great assaults of enemies. By faith, saith the Apostle, *Gedeon*, *Baruc*, *Sampson*, *Jephthe*, and also *David*; of weak were made strong, waxed valiant in battle, turned to flight the Armies of aliens, who came against God's people with great force and multitudes.

While their enemies were arming themselves with sword and shield, the manner of

<sup>1</sup> *Jonas* 1. 6.    <sup>2</sup> *Jud.* 9. 1.    <sup>3</sup> *Heb.* 11. 32. 24.

God's people, was to arm them with devotion, as fasting and prayer, and a religious commending themselves, either in life or death to his protection.

4. When *Balaak* saw the people of Israel prosper more by their praying, than he could by his fighting, he would needs have *Balaam* to curse them.<sup>4</sup>

*Moses*, saith Saint *Jerome*<sup>5</sup> fought as well as *Joshua* against *Amalek*, for while *Moses* held up his hands Israel prevailed, and when he let his hands down, *Amalek* prevailed, but *Moses's* hands were steady until the going down of the Sun.<sup>6</sup>

*Ruffinus* and *Socrates* write<sup>7</sup> that *Theodosius* the Christian Emperor, in a great battle against *Eugenius*, when he saw the huge multitude that was coming against him; and so (in the sight of man) there was an apparent overthrow at hand, he gets him up into a place eminent (or in the sight of all the army) falls down prostrate upon the earth, beseecheth God, if ever he would look upon a sinful creature to help him at this time of greatest need: suddenly there rose a mighty wind which blew the darts of the enemies back upon themselves, in such a wonderful manner, as *Eugenius* with all his Host was clean discomfited, who saw that the power of Christ fought for his people, and therefore cried in effect as the Egyptians did: *Oh, God is in the cloud, or fighteth for them.*

5. Thus with faith and constancy have the servants of God gone forth against their ene-

<sup>4</sup> Num. 22. 5.

<sup>5</sup> Jer. ad Heliod.

<sup>6</sup> Exod. 17. 11. 12.

<sup>7</sup> Ruf. Socr. Eccl. hist.

mies, with all devotion thoroughly preparing themselves, either for life or death, as it should best stand with the good pleasure of his divine providence.

For these therefore that undertake and attempt, either by Sea or by Land, wherein life (more than ordinary) is endangered, let them in the name of God go forth with souls prepared : for in so doing, they remember themselves to have a further expectation, than either the gaining or losing a life temporal. *Let extreme necessity find them ready, which is wont to oppress men unready.*<sup>8</sup>

In worldly affairs we oftentimes forget heavenly, and therefore good reason, that in heavenly we should also forget earthly, and casting ourselves upon God, we may say with *Hester, If we perish, we perish.*<sup>9</sup> So for men attempting dangers by Sea or by Land, or upon what occasion soever, either ordinary, or extraordinary : when they adventure to undertake any action wherein life is put in hazard : for all these, or any of them, to prepare themselves for their departure, it may be said which Saint *John* hath in the *Apocalyps*,<sup>10</sup> *Here is wisdom.*

<sup>8</sup> *Paratos inveniat extremus necessitas, quæ sæpe opprimit imparatos Eus. Emis. hom. 1. ad Mon.*

<sup>9</sup> *Hest. 4. 16.*

<sup>10</sup> *Ap. 13. 18.*

## CHAPTER XXVI.

*A brief direction for such as are suddenly called to depart this world.*

**C**ONCERNING prayer, for our deliverance from sudden or unprovided death, how meet it is, methinks that very nature doth teach us, that we do not give the least occasion to uncharitable censures to speak of us when we are gone : And how well the Church useth this among other commendable kinds of prayer, somewhat hath been before mentioned : and their hardest conceits who in this case are over hasty to judge others, departing this world to their seeming suddenly, is in part answered. It now remaineth that some direction be laid down, for their better instruction, who in this case are called to take their farewell of this life sometimes in a very moment.

1. First, let it be remembered that we are all under the hand of God, whose proceedings are unsearchable, and past finding out : who knows better, as hath been said, how, and when the best is to bring us to his Kingdom ; O Lord, thou art the Potter, we are the clay.<sup>1</sup>

2. Secondly, let them call to mind, our condition in this World, how near we are to death every moment. The word which in the Hebrew signifieth dead, doth in one tittle only differ from that, which signifieth mortal, or subject to death : to show that in the hol

<sup>1</sup> Esa. 64. 8.

tongue mortal differeth from dead, but in one tittle. Again, that we are here no other but *David's* stranger, our tarrying is but for a night, seek us in the morning, *We are gone* : we know not the time of our departure, and cannot tell the certainty of that day, and peradventure this is the day.

Our bodies are combined of the four Elements, humours having the nature of the water, the lights and the lungs, which are the fan of the heart, the nature of the air ; the heart itself which is smallest upward, the nature of the fire ; the bones and flesh the nature of the earth ; and the nature of mixed bodies is turned (as the Philosophers tell us) in a very instant into the first matter, which done, a dissolution there is of the whole. The soul being departed from the body, there is the house, the householder is gone.

3. Thirdly, let him consider, that we came not together, but *as the labourers into the Vineyard*,<sup>2</sup> some came in at one hour and some at another, so is our departure out of the Vineyard ; our comfort is, be it sooner or later, the great Lord hath a penny for the labourers.

4. Fourthly, let not the suddenness dismay any, for unto the faithful man, it is no suddenness at all, the righteous is never prevented by death, how soon soever he be gone. God respects not, says Saint *Augustine*,<sup>3</sup> so much *Quo modo ; after what manner, as quales morimur ; what manner of ones we die.*

When we live in his fear, we die in his favour, be our departure never so soon. *We*

<sup>2</sup> Mat. 10. 20.      <sup>3</sup> *Aug. de quest. dul. cap. 24.*

*should not so much care for the manner of dying, as being dead whither we go.*<sup>4</sup>

5. Last of all, let not this short warning be a scruple to the conscience of any; we must refer all to God's disposing, either in life or death so or so: have not some the time of preparing themselves as they would? Let them remember that *Abraham* had only an intention of offering *Isaac*, and yet the Holy Ghost tells us by the Apostle to the Hebrews, that *Abraham* offered *Isaac*, mentioning the very deed to be done.

6. The malefactor upon the Cross desired no more of Christ in his dying fits, but to be *remembered of him in his Kingdom*: and Christ tells him of more than being *remembered there*; to wit, of his being there. *David* did not build a Temple, yet *David* prepared stuff for the work, and this preparing was very acceptable unto God. Though they do not accomplish a treatable departure from this life: yet preparing in time of health for this work, this preparing is no doubt, well pleasing unto God, to whom they are going.

7. In these cases of necessity then, with one outcry to awaken Christ at the Stern of the Ship, or with *Peter*, *One help Master I perish*, or with the Publican, one stroke of the breast; with one, *God be merciful unto me a sinner*, one general repentance for altogether with *Maru Magdalen*, shall like *Abel's* well-pleasing offering ascend upward and find favour with him, with whom it is as proper to hear sorrowful supplicants, as it is for mercy, to help extreme misery.

<sup>4</sup> *Rom.* 14. 8.

8. But now, considering we live in this frail estate, and at such an uncertainty, as we do ; our time is ever near, saith Saint *Austin*,<sup>5</sup> because we are mortal, nearer because we live amongst casualties. If we were of a glassy matter, saith he, our fear were the less, for then being kept from knocks, there were some hope of continuance ; keep we ourselves as charily as we can, we shall away. Do we overcome enemies without ? diseases within will also surprise us.

Can we avoid strokes of weapons ? the stroke of death is unavoidable. Can we prevent external dangers ? A fever at last, or at least some other infirmity will bring us down, whether in the bed, or in the field, I cannot say, this we must resolve upon, that we must away.

All which jointly considered : as our whole life is a passage to death ; so should it be a preparing for death, that so, how soon soever we are called hence, when the body returneth to the earth, from whence it was taken, the soul may go to God that gave it.

9. Besides the sundry unsuspected means, (never so much as dreamed of in all their lives) how many have come unto their deaths ? (we have seen or heard as much :) besides, I say their unexpected means, whereby many have suddenly departed this world, diseases there are, as Dead-palsies, Impostumes, breaking inward, which take away many, who never knew what age meant ; nay, what sickness meant, suddenly they are gone. Physicians can tell us, extremities either of joy or sorrow effect as much, and histories approve the same.

5 *Aug. de ver. Ser.* 1.

A Father beholding his three Sons in one day, to bear the prize away, in the place of masteries, for very joy suddenly he breathed his last. A noble Matron, at one sorrowful sight, ended her days with the very doubling of one sorrowful outcry ; *O Pompey, Pompey!*

In all this let us observe this lesson, To provide aforehand for a time to come : let us learn as *Elihu* said, to acquaint ourselves with God, and to resort early unto the Lord, as the wise man speaketh, *Let us do that before death, which may do us good after death:*<sup>6</sup> and then sooner or later, death shall not harm us, which is unto the evil only evil, and to the good, good, as the same Father saith.

10. All our care, all our sorrow, all our fear concerning death, is but to die a little the later, howsoever it please God to dispose of us, whom we may beseech, if it shall so stand with his good pleasure, for a treatable departure out of this transitory world.

O Lord, said Saint *Anselme*, *Take from me, if thou wilt ; my goods, my riches, my pleasures, my life : only leave me my heart, which may never cease to love thee, and call upon thee.*<sup>7</sup>

Much doth he offer, that offereth the affections of his soul : loud doth he cry whose faithful thoughts say : *Lord Jesus receive my Spirit.*

<sup>6</sup> *Ante mortem fiat, quod post mortem prodesset possit. Aug. de Civ. Dei. lib. 13.*

<sup>7</sup> *Ansel. in med.*



## CHAPTER XXVII.

*An admonition for all such as find themselves troubled with evil motions to commit faithless and fearful attempts against themselves.*

**T**O take all adversities of the World with a calm and a quiet mind, is a duty of Christian patience: to beseech Almighty God for his resisting help and grace, against all evil and graceless motions, which proceed from the old enemy of man, is a part of Christian devotion: nature is weak to raise up itself, adversities and temptations are strong that would cast it down, both adversities and temptations fly away before the face of our trust in God.

2. Are many assaulted or so deeply distressed, that they begin to wax weary of life, and for fear of some little disgrace of the world, sometimes saith Saint *Austin*, *The hard usage thereof, that they would needs be gone, and they care not how too?* Let these remember, that God hath given no man leave to cut off from himself space of repentance, or shorten that benefit of life, which he hath granted him, to gain a state of eternity in. He that brought us into the world, ought to have the calling of us hence: when, he calleth, then, and not before, we willingly depart this earthly Tabernacle.

3. Abridge the time we may not; we must not for all disgraces, and injuries, and obliques, the crosses and losses this world can lay upon us: fie upon that discontentment,

that should make any cowardly to run away, or distrustfully to give over his standing, before he be called by the General of the field, lie upon that despair that should make any cast away themselves, and forget they have souls to save, *The mercy of man reacheth unto his neighbour, but the mercy of God, reacheth unto all flesh.*

4. As the pleasures of this world, should not make us love life more than we ought, so also the calamities of the same should not cause us to leave life before we ought: we must let the little twist of mortality, twine out, until our clue be ended, and pray God evermore to grant us the thread of grace, to bring us out of the Labyrinth of a troubled mind.

5. None may seek death, for death should rather come unto us, than we go unto it, before our time; be our calamities never so great: life is precious, and it were impiety desperately to bring it into peril.

6. To be any way necessary, much less principal in our own decay is most unnatural and heinous before God and man; with *Cain*, to see the greatness of their sins, but not the greatness of God's mercy: with *Achitophel* and *Judas*, to finish their unhappy days, by a tragical and unhappy end, is heinous and most execrable.

7. Will God require blood at the hands of man and beast, and shall he not require it at thy own hands? If he command in the Law, Thou shalt not kill, art thou not included within the compass of this Commandment, if thou imbrue thy hands in thine own bowels? *Thou must not kill another, saith Saint Augustine, therefore not thyself.*

8. But what hath been the cause, which hath brought forth some of these faithless and fearful attempts? surely, such either with *Nero*, who saw himself censured of the Senate, and hated of all good men, they began to loath life, as ashamed to live any longer amongst men: or else with *Sardanapalus*, who for all his bold denying of God, at every hearing of the thunder, was wont to hide his head in a hole, they at last, by a faithless and abject fear, seek their own riddance from amongst men, and leave behind them a name of infamy. To leave these Heathen, with their barbarous and heathenish practices against themselves: For Christians, whose faith endoweth them with heroical constancy; shall any misery, or any discontent cause them to lay violent hands upon themselves, and with *Saul* incur their own ruin? God forbid.

9. *The holy man Job* (saith an ancient Father)<sup>1</sup> *would rather endure in his flesh all adversities, than procure his delivery by an untimely end*, and so to want miseries. Now we prefer *Job* before all the *Catos* of *Utica* and *Lucretias*, that ever lived, although the one attempted this enterprise of a perverse stoutness, because he could not endure *Cæsar's* victory; the other upon a supposed doubt of the World's infamy; supposed only, for in such a case there were two parties and but one adulterer.

*Cleombrotus* is brought in also after reading *Plato*, concerning the immortality of the soul; and *Razis* a defender of the City Jerusalem. Well, saith Saint *Austin*, *what of all this? had*

<sup>1</sup> *Maluit Sanctus Job potius in sua carne mala peti, quam illata sibi morte cruciatibus carere. Aug. de Civit. Dei. lib. 1. c. 14.*

*Cleombrotus well observed Plato's instructions, he should have learned another lesson. Was Razis a defender of the City Jerusalem? tell us, how he thought of the Jerusalem that is above? Look we unto the lives of all the Patriarchs, Prophets, Apostles, Saints and servants of God, who had as great adversity in the world as ever any, and we shall never find the least inclination in them this way, but evermore relying upon God; their manner was to wait, until death opened the door.*

10. Wherefore, be it far from all believers to be cast down by distrustful thoughts, amongst the distresses of the world. The Tempest may rage, but stay a while, and a calm will follow.

The Sun may be overcast for a time, the weather will be fair again, taste and see how gracious the Lord is: *Blessed is the man that putteth his trust in him.*<sup>2</sup>

11. We ought neither to fear death, nor seek it. *Why should I fear, saith the Prophet, in the evil day, when the wickedness of my heels compasseth me about in the evil day? &c., what is that, saith S. Austin?*<sup>3</sup> *The wickedness of our heels, which are those? Is not the evil day, the time of our approaching end? or of our greatest trial? is not this wickedness, our sins committed, which would hinder or trouble our passage now departing? How comes it to pass we should not fear? marry the evil day, by the hope of the resurrection, is made a good day, the wickedness which our mortal enemy the Serpent casteth at our heels is now removed by him, who hath broken his head.*

<sup>2</sup> μακάριος ἀνὴρ ὃς ἐλπίζει ἐπ' αὐτὸν.

<sup>3</sup> Aug. in Psalm 48.

12. Now therefore, though all the miseries of the world in times of extremity do band themselves against us, let them never draw us away from this happy hope: deliverance will come, and when evil motions arise, let a remembrance of Christ Jesus step in to comfort our hearts. It was the holy practice of one, when bad thoughts began to trouble him, to insist in prayer, when worser motions did provoke, to insist more fervently, in short time both thoughts and motions left him.

13. By this which hath been said, we may observe according to that of the Prophet, *Eschew evil and do good*: in eschewing, men may observe the heinousness of those actions, which some have attempted desperately against themselves: how the Law of Nations, to deter men from such attempts, have denied decent and seemly burials: the shameful infamy they left behind; besides the displeasure of Almighty God is sufficient to show their evil ends.

14. On the other side, how much it be-hoveth all men and most especially those who remember they have a helper in heaven: to go through with magnanimity, the tribulations of this World, we may perceive, because assuredly, after a long suffering, there is long rejoicing; yea, for ever and ever in the world to come. Wherefore it may be said to any distressed man, which our Saviour CHRIST himself said to one in distress, *Son be of good comfort, thy sins are forgiven thee.*<sup>4</sup>

15. Are any assaulted so, as they now begin to loath life, nay, which is worse, intend to

<sup>4</sup> Mat. 9. 2.

become more cruel unto themselves than Homicides? Let them remember that they have somewhat more to lose than a temporal life, and therefore should be careful in so great a charge as their eternal safety is worth. Woe be unto them, saith the Wise man,<sup>5</sup> who have lost patience, much more in such a distrustful manner as this. If a Parricide be most heinous, for that by how much the nearer, saith Saint *Augustine*, by so much the more wicked; then none more wicked than those who wilfully perish by their own hands, because none so near themselves, as themselves: what do these miserable men, but seek to cure misery, by casting themselves into greater misery.

16. Had the Martyrs of old been of these men's mind, they might soon have ended lingering torments by some quick dispatch or other, but that they would not die for all the torments the world could lay upon them, had they been greater than they were. Christ our Saviour saith unto *Peter*, When thou wert young, thou girdedst thyself and wentest whither thou wouldest: but when thou art old, another shall bind and lead thee whither thou wouldest not: to show he should suffer of another, and not of himself.

17. Is the soul troubled and sorrowful unto death? remember the words of our Saviour in his Agony; *Father, not my will, but thine be fulfilled*: where he teacheth thee in time of distress, what thou shouldest think, how thou shouldest speak, whom thou shouldest invoke. In his temptation he withstood the Tempter, to show us how to come out of temp-

<sup>5</sup> Eccl. 2. 15.

tation : in his agony he prayed, to teach us how, and after what manner to pray.

18. In time of affliction, when trouble ariseth, let all remember that of the Wise man, *My son, refuse not the chastening of the Lord, for whom the Lord loveth, him he chasteneth ;*<sup>6</sup> We may call to mind we lost happiness in seeking to solace ourselves : and just it is, that by enduring sorrows, we recover what we have lost. We ran away by committing evil, and we return again by suffering evil ; once we sinned by doing against righteousness, now we humble ourselves by enduring for righteousness.

*A Prayer to be used by any who finds himself troubled in conscience, or disquieted by evil motions.*

STRENGTHEN me, O Lord, against all mine enemies, bodily and ghostly, that they never be able to say, We have prevailed against him. My spirit is sorrowful, my heart is sad and heavy within me ; if thou be not my comfort, I shall surely perish in my trouble. For thy Name's sake, O Lord, have mercy upon me, rise to help me, that having help in thee, I may withstand my mortal adversary, and say ; Depart from me thou wicked spirit, that bringest evil thoughts, and this dejection of the mind : go from me thou deceiver of man, thou shalt have no part in me, for my Saviour Jesus standeth by me, as a strong Champion, and thou shalt fly away to thy confusion ; I had rather endure all affliction, all punishment, and infamy of the world, than

<sup>6</sup> Prov. 3. 12.

consent to thy malicious motions: Be still therefore thou wicked spirit, cease thy provocements to evil: I shall never assent to thee, though greater troubles than these come upon me, *our Lord is my light*, and my health, whom shall I dread? He is the defender of my life, of whom then shall I be afraid? Though an host of men set themselves against me, though infinite calamities come upon me, I shall not be discomforted, for why, *God is my helper and redeemer, in whom I trust, he is my portion*. To whom be praise and honour, now and for evermore, *Amen*.

*A prayer for a good departure out of the  
World.*

ETERNAL God, and most merciful Father, seeing that the days of men, *are as the flower of the field, that soon fadeth, and his time like a shadow that vanisheth away*: considering we are all strangers, as were our forefathers, and have here no continuing city: Make me evermore, Lord I beseech thee, mindful of my mortality, that like the wise Virgins I may provide oil in my lamp, to be ready against the Bridegroom's coming, and that tarrying thy good pleasure, like the watchful servant, I may be found so doing, whensoever that my master shall return. And when sickness summoneth me to be gone, grant me, I beseech thee, that neither the infirmity of the flesh, nor the sharpness of affliction, nor any other means whatsoever, remove me from a true and steadfast hope in the blessed Passion of thy dear Son Christ Jesus. And when the hour of my rest is come, grant, O Lord, that I may rest in



hope, that I may commend myself into thy hands, and die thy servant.

Last of all, when death hath taken away the use of speaking, yet that my thoughts may cry and say, *Lord, into thy hands I commend my spirit. Amen.*

## CHAPTER XXVIII.

*A consolatory admonition for those, who are often overmuch grieved at the crosses of the world.*

**I***F the world hate you, saith Christ our Saviour unto his Disciples,<sup>1</sup> you know it hated me, before it hated you, that heaviness might not dismay or cast them down, without hope of deliverance: where he proposeth the one, he promiseth the other, *Blessed are they that mourn, for they shall receive comfort.*<sup>2</sup> Are not these happy tears, well distilled from the limbeck of a sorrowful heart, that shall have the hand of the Son of God himself to wipe them clean away?<sup>3</sup>*

2. When all flesh, saith *Moses*, had corrupted his ways, it repented the Lord he had made man, that is, God was sorry that man, created to so excellent an end, should himself destroy himself: to cleanse that corruption he then sent a flood. Now God sends a deluge on the face of our earthly pleasures: these floods of tears extinguish the heat of unlawful desires, scour the corruption of our sinful lives, when all is overpast, there ensueth a calm.

<sup>1</sup> John 15. 28.

<sup>2</sup> Mat. 5. 2.

<sup>3</sup> Apo. 7. 17.

3. The Church (as in another place is mentioned more at large) well celebrateth solemn and sanctified Feasts, as public memorials of Christ's blessed birth, his resurrection, his Ascension and many others; before which Feasts, it appointeth the Evenings to be fasted. In this world we do but fast the Even; we shall keep Holiday when we come to heaven.

Our Lord and Master Christ Jesus, as he did seldom laugh in this world, so did the world as seldom laugh upon him: He tells his followers, they must become as little children:<sup>4</sup> little children we know have no other weapons to avenge themselves, but their tears, and what other have we against our crosses of this world, but our sighs and supplications sent up to God?

JOB saith, *Before I eat, I sigh*:<sup>5</sup> whose suffering was such, that all which we do, or can suffer (saith Saint Jerome)<sup>6</sup> is in respect of those, in effect nothing: For he endured not one, but many crosses, and those not light and ordinary, but great and grievous, such as to see, might have pierced his soul, and to hear could not but wound his heart, in his great losses, none left but four messengers, all to bring him tidings of sorrow; and not altogether, but one after another to increase the same. The first tells him that not only his Oxen were taken, but taken when they were now ploughing: a time when he did most need them: so his fields would become barren. The second, that his Sheep were destroyed, and not only destroyed, but destroyed with fire from heaven: as if he might gather, that

<sup>4</sup> Mat. 18. 3.

<sup>5</sup> Job 3. 24.

<sup>6</sup> Jer. ad Jul.

not so much man, as even God himself was angry with him. The third, that not only his Camels were carried away by the Chaldees, but withal, all his servants were slain : so his enemies were strengthened and enriched, but he was weakened and impoverished. The last and sorrowfullest of them all, that his children were dead, and to aggravate the case, that they suddenly perished amidst their mirth. When his Oxen were taken away, had his Sheep remained, he might have had the lesser sorrow ; when his Sheep destroyed, had his Camels been left him, it had been some stay : when his Camels were carried away, had his servants accompanied him, they might have brought him some help : when his servants perished, had his sons and daughters lived, it would have been no small comfort to *Job* : but all *Job's* comforts for the world, go away together. Satan thought here was a train able to have blown up the strongest Fort, and bear down the chiefest rampire of *Job's* patience : but Satan was deceived, *Job* was the same man still : for he that did truly serve God in time of prosperity, did also bless him in his greatest adversity. Here was patience with thankfulness. Satan took away many things from *Job* which God gave, but he could not take away God that gave all.

Evil men, after a manner, can praise God for prosperity ; but in adversity, only good men with *Job* do worship him : by whose example, how many comforts are there offered to distressed minds ! Gather out of Histories the magnanimity of *Hector*, of *Alexander*, of

*Cæsar*, of *Scipio*, of *Scævola*, put them all together, and for constancy they come not near this one precedent laid down; the example of the holy man *Job*. The tempest did rage, but the Rock was not hurt, the wall was beaten and battered, but the treasure within, safe; *Job* is still the same.

Now, for that good men have sometimes with *Job* amidst their sorrows in the World, wished to be gone, and as *David*, when he said, *Lord bring my soul out of prison*, Or *S. Paul*, when he desired to be dissolved, and be with Christ, it was not so much from any impatience, as from a longing he had to change to a blessed death, with so uncertain and sorrowful a life.

Our Lord and Master Christ Jesus, in telling his Disciples, his soul was sorrowful, in crying to his Father upon the Cross, shewed what man is wont in time of extremity to feel and find, not that he ever doubted of the divine assistant power (which to think, is execrable impiety) but to shew us in greatest trials to resolve upon God's pleasure, and say, *Father, thy will be done*.

We are in both estates, in either of the extremities; in prosperity so secure, as if we were ready to say with *Nebuchadnezzar*, Is not this great *Babel*? or that *Babel* that cannot come to ruin? In adversity so abject and dismayed, as if there were not a helper in heaven of power to raise us.

We should not, we should not be comforted at this world's adversity? We may not look to find God in the Gardens of Egypt,

whom *Moses* found in the thorny bush of manifold tribulations. To be without crosses, we may rather wish than hope.

4. The golden World is gone, wherein men did joy in nothing more than in sincerity, and love. We see want of piety towards God, want of faithfulness amongst men. Now this Iron age of ours, yieldeth store of crosses, and unconscionable wrongs.

*It turned me, saith the Wise man,<sup>7</sup> and considered all the oppressions that were wrought under the Sun, and beheld the tears of the oppressed, and none comforted them, and lo, the strength is of the hand that oppresseth them. Such is the calamity of our time.*

There are three things which we must leave to God, judgment, glory, and revenge, these are to be left only unto him.

Well, heaviness may endure for a night, but joy cometh in the morning. We may not repine at these trials; if we desire to solace ourselves in the vanities of this world, our desires are unlawful.

5. *Lot's Wife* her mind was upon her substance in *Sodom*,<sup>8</sup> she looked backward, but she never looked forward again: she is turned into a pillar of salt: a pillar, and so stands for an example: of salt, and so to season our unsavoury desires of this World, and worldly things.

When with the Spider we have exhausted our very bowels to make a slender web, one puff of wind carries all away: when we have endeavoured to the uttermost to mount aloft,

<sup>7</sup> Eccl. 4. 1.

<sup>8</sup> Gen. 19. 26.

suddenly death doth clip the wings of our soaring endeavours, and down we fall.

Did we look back and consider how many are under us, as we are over ready to pry how many are above us: we should soon see our estate less grievous than the state of many, who are as dear to Christ as ourselves.

6. But ease and pleasures are acceptable to flesh and blood, which the world is wont to promise. *Nebuchadnezzar*, to draw the people from God's service to foul Idolatry, causeth the noise of Instruments to sound: that so delighting themselves, they might forget their obedience to God.

7. But is it possible that any delights should draw man from *God* for whom he made the whole world, and all that therein is? Should base desires make the creature unfaithful unto him, from whom cometh all his good?

*Joseph* said, *Behold my Master hath committed all into my hands, how then can I do this?*<sup>9</sup> As if he could not find in his heart to commit evil against him, that had dealt so liberally, and so lovingly with him as his Master had done; evermore remembering that liberality should move love.

8. For these worldly vanities, we may let them pass; whatsoever they promise, their pleasure is not permanent.

When *Jacob* was hasting into his own country, *Laban* followed him and said: Why didst thou not tell me of thy departure, that I might have let thee go with mirth and melody? When his meaning was to have kept him still

<sup>9</sup> Gen. 39. 8.

in longer servitude :<sup>10</sup> But as *Jacob* did well, seeing *Laban's* countenance once set against him, to make ready to depart into his own country : so when we shall find the world to frown upon us, we shall do well to make speed and prepare ourselves to be gone.

Notwithstanding, the people in the wilderness did drink of the bitter waters of *Marah*, yet in that God appointed his Angel to direct them in their way, it was a testimony he would bring them into a better land. God hath given us his Spirit, more than an Angel, for our guide, which may bear witness of our Spirits, we were not created for this frail and momentary state, but look for better things to come. In the mean time no calamities of life should make us hate life, the course whereof we may not slack, or hasten at our own pleasure. Heathen men have gathered by way of consequence, that the condition of good men is happy in the other life, seeing it is here for the most part grievous.

9. If it did so much revive the hearts of distressed people, that one (and that in vision only) should seem to see *Onias*,<sup>11</sup> who had been High Priest, a virtuous and a good man, reverent of behaviour and of a sober conversation, well spoken, and one that had been exercised in points of virtue, of a child, holding up his hands to heaven, and praying for them : then to see Jesus Christ himself at the right hand of God, there to stand for us : merciful Lord, how can it not but raise up our pensive hearts ?

*Elkanah* said unto *Hannah*,<sup>12</sup> when she was

<sup>10</sup> Gen. 31. 2.    <sup>11</sup> 1 Mac. 5. 12.    <sup>12</sup> 1 Sam. 1. 2.

sore grieved at the hard usage of the world ; *Why is thy heart grieved, am I not better unto thee than ten sons?* This was a speech of comfort to her troubled mind. But unto the distressed, whose joy is in Christ crucified, may it not be said, Is not his love and mercy better unto us all, than ten thousand pleasures of a sinful life, who hath said to all that fear and love his name, *In the world you shall have affliction, but be of good comfort, I have overcome the world.*<sup>13</sup>

The Church resembled unto a Garden, hath two sorts of flowers, that is to say, Lilies for times of peace, and Roses for times of persecution.

## CHAPTER XXIX.

*An admonition to all while they have day and time before them, to make speed to apply themselves to this lesson of learning to die.*

**S**EEING that all flesh is grass,<sup>1</sup> and the glory of man is but as the glory of the field, the grass withereth, and his flower fadeth away: How behoveful then is it for all to apply themselves to this lesson of *Learning to Die*, the holy man *Job* sheweth in these words ; *Man that is born of a woman, hath but a short time to live.*<sup>2</sup>

Our spring is fading, our lamp is wasting, and the tide of our life is drawing by little and little unto a low ebb ; whatsoever we do, our wheel whirls about apace : In a word, we die

<sup>13</sup> John 16. 33.

<sup>1</sup> Isa. 40. 6.

<sup>2</sup> Job 14. 11.



daily, and we all know, we have every one of us a poor soul to save.

Here we may consider, that health is the Mart where the provident Merchant may lay for his store: strength is the seed time, wherein the diligent husbandman may provide for a harvest; but it is a pain to repent, many cannot endure it: merciful Lord, how then will they endure the pains of the unrepentant in time to come? of which the rich man thought, if one from the dead should tell the living, it would make them take heed, (if we will profit by his example, as I pray God we all may.) We have a greater testimony than the testimony of the dead, which is the testimony even of him who is the Way, the life and the truth: *Agree with thine adversary whilst thou art in the way.*

2. He that will never put on sackcloth, until with *Ahab* he sees God's justice at hand, to require punishment for his sins: He that will never begin to live until he be ready to die, may wish one day he had been better advised, when all the world cannot recall opportunity past.

It is the general practice of Satan to promise careless sinners time enough, as enticing, and biting Usurers are wont to give day to young heirs from time to time, until at last they wind their inheritance from them.

We know not how dangerous it is, to defer all unto the last cast: as I will not promise, so I dare not presume, saith Saint *Augustine*, of evening repenters. To make all out of doubt, the best course is, repent betimes.

3. The Holy Ghost saith, *While it is called*

*to-day.*<sup>3</sup> The world thought itself never more secure, than when they were eating or drinking, when they were planting and building, yet suddenly came the flood and overwhelmed all.<sup>4</sup>

The morning was fair when *Lot* went out of *Sodom*, and yet before night were the *Sodomites* destroyed.<sup>5</sup> *Nebuchadnezzar* thought himself never more sure, than when he had builded great *Babel*; and yet, while the word was in his mouth, God pulled him down upon his knees.<sup>6</sup> The Rich man thought himself never more likely to have lived, than when he had viewed his barns, set himself down in his Counting-house, and told over his bags, and said unto his soul, *Soul, take thy ease,*<sup>7</sup> when he should have said; Soul, remember thy end: for before twilight it was taken from him.

4. We all know what we have been, we know not what we may be, or how suddenly we shall be taken away from all. Wherefore, our Saviour exhorteth us to agree with our adversary quickly, to walk while we have light.

Wilt thou know who this adversary is? It is thy conscience that will accuse thee, doing evil to the great Judge of the World, Wilt thou know what this light is? it is the day of Grace.

The Prophet *Esay* calls upon the people of his time, *to seek God while he may be found,*<sup>8</sup> *In this life, saith Theodoret,*<sup>9</sup> *there is a place of grace and mercy, but in that other life, of*

<sup>3</sup> Heb. 3. 15.<sup>4</sup> Luc. 17. 27.<sup>5</sup> Gen. 19. 23.<sup>6</sup> Dan. 4. 12.<sup>7</sup> Luc. 12. 20.<sup>8</sup> Isa. 55. 6.<sup>9</sup> *In hac vita, locus est gratiæ et misericordiæ, in illa tantum justitio: Theod. in Psal. sext.*

*Justice only*, which being so, had we not need to seek the Lord early, as *Job* speaketh?

5. Our Saviour in the Gospel saith, *Young man, I say unto thee, arise*. Bring young Rams, saith the Prophet, unto the Lord; young Rams, even the best of our strength. As there is *A resurrection unto the life of glory*; so is there also, *A resurrection to the life of grace*. The death of the soul went before at the beginning, and then followed the death of the body. In like manner, the resurrection of the soul is first, and then cometh in due time, the resurrection of the body.

Sin is a fall: *The righteous falleth*, saith the Wiseman, amendment of life is a resurrection: and *Blessed are those that have part in this resurrection*, Sin is a kind of death: the Father said of his riotous Son: *This my son was dead*.<sup>10</sup> Holiness of conversation is a resurrection: and blessed are those who have part in this resurrection. Saint *Austin* saith of the prodigal Son; *By repentance he found himself, who by riot had lost himself*; and therefore, to conclude this consideration, *Let us give him our life, who gave to us his life*.

Sin is a drowsy or heavy sleep: *Considering the season*, saith the Apostle, *it is now time to arise from sleep*:<sup>11</sup> Newness of conversation is a resurrection; and blessed are those that have part in this resurrection.

Christ when he rose, he rose early: *Lazarus* that lay four days began to savour.<sup>12</sup> If we lie long in our sins, we shall wax unsavoury too: But with the women that came

<sup>10</sup> Luc. 15.

<sup>11</sup> Rom. 13. 11.

<sup>12</sup> John 11. 36.

betimes with sweet odours unto the Sepulchre, we should bring our prayers and supplications early, which is acceptable to the most highest.

6. Though we do not hear the shrill trump or voice of the Archangel, summoning all to judgment: yet we shall hear with these ears at the day of doom, that doleful voice (but unto them that take heed in time joyful) *Arise from dead, and come to judgment.*<sup>13</sup>

If it *made Felix to tremble* to hear of *Judgment*, a remembrance whereof should sometimes sound in our ears; then to hear of the pains that shall follow Judgment, it may put careless men into a fit of a shaking ague.

Let us not offer the first of our Vintage to the delights of sin, and serve God with the Lees and Dregs of our age. Let us not yield the flower of our life, unto the foul affections of corrupt nature, and reserve for God the very refuse of our time. It is no conquest to overcome a weak and feeble enemy, to resist the pleasures of the flesh, when Nature itself is decayed. Again, canst thou look for a conquest when thou art weak, and thine enemy strong? When *Sampson's* strength was gone, his enemies prevailed: our strength is grace in CHRIST, which this *Dalila*, or security of life would deprive us of.

7. We should consider, that our care is not so much now what to do, as what one day we may wish we had done: Wherefore, let men pass through this world, as the people did by the Land of *Edom*,<sup>14</sup> who only required to go through it, but would make no stay at all.

<sup>13</sup> Acts 24. 26.

<sup>14</sup> Num. 20. 17.

What should we set our delights in this *Edom*? our passage through it, is all we should require. The chiefest matter that we are to attend is, to serve God, and prepare for the good of our departure.

We see by experience, that the longer we defer the curing of wounds, the harder is their recovery at the last. The loss of time is very precious, seeing we have no warrant for the least continuance thereof: make no tarrying therefore, saith the Wiseman,<sup>15</sup> to turn unto the Lord. Lose not any longer good hours. *This common case of all flesh passeth so often by us, that at the last it takes us too, as well as others:* we may not defer a work of such importance, but with all expedition proceed we in the performance of the same. It is the reply of the Holy Ghost, *I have heard thee in an acceptable time.*<sup>16</sup>

8. The Apostle Saint *Paul* saith: *Give your bodies a lively Sacrifice unto God, your reasonable serving of him.* When we repent only in our last extremities, we give not a lively, but a dead sacrifice, not our reasonable, but our unreasonable serving of God: wherefore as Christ said; *Walk while ye have light:*<sup>17</sup> so it may be said unto all, For the love of God, repent while ye have time.

<sup>15</sup> Eccl. 5. 7.

<sup>16</sup> Rom. 12. 2.

<sup>17</sup> John 1. 35.

## CHAPTER XXX.

*The great folly of men in neglecting this opportunity of time offered to Learn to Die.*

**D**ID many in the world as much abhor the practice and course in the common life of Sadduces and Epicures, as they are wont to do their profession and name: then would God be more sincerely worshipped than he is, then would the time allotted us to prepare ourselves for the kingdom of heaven be better employed than ordinarily it is wont.

1. We wonder at the old World, which for all *Noah's* forewarning of the flood to come, yet repented not.<sup>1</sup> We marvel at the Jews, who had Christ amongst them, and did not accept him:<sup>2</sup> but we clean forget ourselves and our own stupidity, having as much warning as they. We have Christ amongst us. *Jacob* said; *Surely, the Lord was in this place, and I was not aware of it.*<sup>3</sup> We have time, and health, and grace, the light of his truth: Surely, God's goodness is upon us, and we are not aware of it: we neglect all, which neglect is dangerous.

2. Despisest thou, saith the Apostle,<sup>4</sup> the riches of his bountifulness, and patience, and long suffering, not knowing that the bountifulness of God leadeth thee to repentance? *God is not slack, as some men count slackness,*

<sup>1</sup> Lnke 17. 26, 27.  
Gen. 28. 16.

<sup>2</sup> Lnke 19. 15.  
<sup>4</sup> 2 Pet. 3. 9.

*but is patient toward us, and would have no man to perish, but would have all men to come to repentance : of whose visitation the Prophet Abacuk<sup>5</sup> saith, Though it tarry, wait, for it will surely come and not stay.*

Wherefore, as *Salomon* sendeth the slug-gard ; so may we send the careless sinner to school to the Emmet, for she laboureth in the summer, and provideth for the time to come. *I passed* saith he, *by the field of the slothful man, and found it full of briers and brambles :<sup>6</sup>* such is the life of negligent people, untilled, all out of order, they keep revel rout. Either they care not at all, or surely very little for the time to come.

3. They roist and riot out time, moving God to sue them upon an action of waste. They never call to mind, either that death, like a Bailiff at large will summon them to the fatal banquet, or God himself will one day amerce them in such damages, as they shall see how wilfully they have forfeited their happy hold they had of an eternal inheritance.

They never consider that age or sickness will come : and that it is a part of providence in youth, to have somewhat in store against these times : wherefore they spend their golden days of prosperity, as ill husbands waste and spend their substance they know not how, and are in a manner so careless, as if God were bound to bring them to heaven whether they will or no.

We may wonder (and not without cause) at these men's folly, such is their negligence, they will not consider : such is their ignorance, they

<sup>5</sup> Hab. 2. 3.

<sup>6</sup> Prov. 24. 30.

will not know : such is their forgetfulness, they will not remember, either what they are, or what they shall be ; but run on headlong into all wickedness, as men in a frantic fit, and so bring themselves to apparent ruin.

That they need not fear judgment to come, if there be none to flatter them (as sometimes there are) they will for a need flatter themselves : thus they follow for virtue, vice ; for light, darkness ; for truth, error ; for wisdom, folly ; never thinking of their winding-sheet, or any mean moving to Mortification, *Thou shalt die the death.*

So they may take their pastime a while, or solace themselves in a few sinful delights, passing over their youthful days in sensual pleasures, which will be a corrosive at their hearts, when they are panting for breath, and have taken their last farewell of the world : They respect not what hangs over their heads, as if the mentioning of a world to come, were but a matter of discourse, to keep men from sleeping, or that God had proposed that inestimable crown of glory at so mean a rate, as men might care for doing nothing.

These consider not that the way to the Harlot's house leadeth to hell : The Wise man telleth them it is so, and therefore let them fear God in time, lest they find it so, when it will be too late to amend what is amiss : these are as *Non proficientes* in this lesson of *Learning to Die* ; for why, they become strangers in their own souls.

4. There is, saith the Wise man,<sup>7</sup> a time to plant, a time to pluck up, a time to seek, a

<sup>7</sup> Eccl. 3. 2.



time to find ; nay, there is to all things an appointed time, but he mentioneth no time to be careless, as if God had not appointed men any time to live securely in.

It is a great sign that he is desirous to do sinners good, in that he gives them in mercy, space and opportunity to repent ; they think all is so sure, as if there is no more care at all to be had. Can these men assure themselves of two heavens ? No, no : Saint *Paul* who knew better than all the devisers in the world can tell men, how to dispose themselves to Heaven, willeth every one that thinketh he stands, to take heed, *lest he fall*.<sup>8</sup> *Those that are high minded, let them fear*, saith St. *Austin*, *those that fear, are not high minded*.

The fall of the Angels, the loss of *Adam*, the resurrection of *Saul*.<sup>9</sup> If we consider what hath become of the tallest Cedars in *Lebanon*, we cannot but with trembling think of our own frail condition. But what speak we of any one in particular ? The Jews, that ancient people of God, the churches of *Asia*, which sometimes flourished, to consider how they are now defaced and brought to ruin, may make all fear to live in sinful security.

What ? not possible to err ? Saint *Paul* taught the Romans themselves long since another lesson : *Be not high-minded, but fear*.<sup>10</sup> O fear, *it is the beginning of wisdom*, saith *David*,<sup>11</sup> and this wisdom is the beginning of a religious life. Fear it is the continuance of the same life. It is the conclusion of all, saith the Preacher, *Fear God and keep his Com-*

<sup>8</sup> 1 Cor. 16.

<sup>10</sup> Rom. 11. 20.

<sup>9</sup> 1 Sam. 16.

<sup>11</sup> Psalm, 28.

*mandments.*<sup>12</sup> Of all nations, he that feareth God, is accepted with him;<sup>13</sup> and therefore, if with the men of *Ninivie* by fearing God, we will not repent us of our sins, then with the old world we may fear to be destroyed for our sins: *Blessed is the man that feareth.*

Our sins may make a separation between God and us.<sup>14</sup> The Jews have not only erred, but fallen away from that God, whose love and care they so long enjoyed.

5. *Make your election sure*, saith Saint Peter,<sup>15</sup> *and give your diligence hereunto: for if you do these things, you shall never fall:* thereby showing that our perseverance in the faith and fear of God, is that duty after free justification in mercy, which he expecteth at our hands.

6. Folly therefore it is to flatter ourselves in a fruitless course of life, and to defer time until it be too late: if God offer grace to day, saith Saint Austin,<sup>16</sup> thou knowest not whether he will offer the same to-morrow, and therefore now use it, if thou wilt use it at all.

7. The light will shine when we shall not see the closing in of the day; the evening will come, when we shall not see again the breaking forth of the morrow light. *Lazarus* after his want, *Dives* for all his wealth, *and of the children of the most highest*, saith the Prophet, *ye shall die like men.*<sup>17</sup>

8. Neither is that all, but as Saint Peter saith, *which shall give account unto him*, which is ready to judge both the quick and dead,

<sup>12</sup> Eccl. 12.    <sup>13</sup> Acts 10. 34.    <sup>14</sup> Isa. 59. 2.

<sup>15</sup> 2 Peter 1. 5. 10.    <sup>16</sup> Tract. 33. in Joan.

<sup>17</sup> Psalm 82. 6. 7.

when the secrets of all hearts shall be disclosed, when the foolish Virgins shall cry; *Lord, Lord, open unto us*: but it shall be answered and said unto them, *I know you not*. It was not now a time to consult of providing oil. But as for the wise Virgins, which have provided *their Lamps with oil*,<sup>18</sup> they shall lift up their heads, find the benefit of taking heed in time, and pass unto that joyful marriage of the Lamb.

9. Now therefore, to conclude with Saint Peter,<sup>19</sup> *Seeing we look for such things, what manner of persons ought we to be in holy conversation and godliness?* Of careless men, if their souls did end in their separation from the body, or vanish into the air, the danger were not much; there is more, and that is, *after that comes judgment*,<sup>20</sup> when the Nations shall mourn, when voluptuous men shall mourn, who preferred momentary pleasures before eternal; when covetous men shall mourn, who preferred gain and riches before heaven; when proud men shall mourn, which did despise the humility of God's children.

This considered, it behoves every one, not so much with *Ezechias* to set his household in order, for that he must die, as to set his soul in order, his doings in order; his conversation in order: for that after death, there is *somewhat more behind*, and that is called a time of judgment: for the better observing hereof, we should sometimes call to mind, our lesson of *Learning to die*.

But it is a *hard saying*, *Learn ye*: but it will one day be a harder, if men take not heed in time, *Go ye hence*, Depart ye.

<sup>18</sup> Matt. 25. 12.    <sup>19</sup> 2 Pet. 3. 11.    <sup>20</sup> Ap. 13. 14.

Despatch therefore about this business of *Learning to Die*. Our going to such and such a City, is upon condition, *If God will*: If we live: to set forward in time, is best, these afterwards are not so good. Saint *John* saith, *Blessed are the dead who die in the Lord*: not who die irreligiously in their sins, but those who lived in Christ, and Christ in them, these die in the Lord, to live for ever these are blessed in life and death, these die in the Lord, and rest in the Lord to live for ever.

10. It were to be wished, that men at last would see their folly; and seeing it, endeavour to reform the same. A vain thing it is for any to flatter himself with hope of continuance: We go to our beds, CHRIST knoweth whether ever we shall arise. For all this, one sin draweth on another, and we never think that secret sins shall come to open judgment. God is merciful. *He threateneth hell*, saith Saint *Chrysostom*, *that he punish not by the same*.

The careless guests made light of their calling to come to the marriage of the King's Son:<sup>21</sup> Did they not find at last, when they were shut out, there was no jesting with so great a Personage that sent for them? Christ offereth mercy which is our last refuge, freely, willingly, unto all: now is the acceptable time, the flower of our age, will away apace: we may be prevented, we know not how soon, death and judgment hasteth: shall we know these things, and neglect opportunity? God forbid.

11. *Elisha* said, *Is this a time to be taking rewards?*<sup>22</sup> Amidst the pangs of death, is this

<sup>21</sup> Matt. 22. 5.

<sup>22</sup> 2 Kings 5.

a time to think of amendment of life? It is not, it is not.

12. That which was said by Christ,<sup>23</sup> O Jerusalem, *Jerusalem, Jerusalem*, is in effect said unto every Christian soul, *O soul, soul, if thou didst know the things that do belong unto thy peace, thou wouldst take heed.*

Saint Peter saith,<sup>24</sup> *Be sober and watch, for your Adversary the Devil seeketh, &c.* As if he should have said; Watch, for you have a watchful adversary: if you respect his continuance, he was in paradise: if his nature, he is a Lion: if his cruelty, a roaring Lion; if his diligence, he seeketh; if his intent, it is to devour: we had need watch, we have we see a watchful enemy.

## CHAPTER XXXI.

*That amongst other reasons, this Learning to Die, may justly move us to lead a Christian life, in holy conversation and godliness.*

**S**UNDRY are the reasons which may stir up and quicken our backward dispositions to the dutiful performance of that religious worship we all owe unto God. To omit the promises, and those in mercy; the threatenings, and those in justice: which the Volume of holy Scripture doth often mention to this end.

*Moses*, to move all the world to acknowledge God, he concluded no other argument but, *These, and these are the works of God:*

<sup>23</sup> Luc. 19. 40.

<sup>24</sup> 1 Pet. 5. 8.

which the Apostle also in effect expoundeth,<sup>1</sup> saying, *The invisible things of him, to wit, his power and Godhead, are seen by the creation of the world.* Eliphaz, to express God's majesty saith: *Behold the Stars.*<sup>2</sup>

2. *David* calleth all the creatures of God to praise God,<sup>3</sup> as indeed they do by their wonderful order, and decency of motion. If all creatures serve God, then much more should man, for whom they were all created; and he only for the honourable service of the Creator himself. For should not man bless God, that hath so blessed him? of whom the Prophet *David* hath said: *No good things will be withhold from them that lead a godly life.*

3. Come we unto man's new birth, there he taketh his Covenant-penny to serve his Redeemer, in holiness and righteousness all the days of his life.

Consider we his justification and sanctification: there we find him drawn by the cords of love unto this sweet yoke of CHRIST: *doth man serve God for nought?* No certainly. It is a *maxim* in moral Philosophy, *every benefit doth require a duty.* In nature, where the Sun doth extend the beams of light, there the solid body hath a reflex of heat. But that which doth often move us, we remember (as we should never forget) the author of our health, our wealth, our peace, our prosperity and all. If these move not, we are inferior unto the insensible creatures.

4. If the promises of grace and mercy, in CHRIST JESUS, if the greatness of the reward laid up for them that walk in the way of God's

<sup>1</sup> Rom. 1. 20.    <sup>2</sup> Job. 22. 12.    <sup>3</sup> Ps. 148. 23.

Commandments and keep them with their whole hearts (for if there were not a reward for the righteous) then might they well say with the Prophet : *In vain have we washed our hands among the innocents.*<sup>4</sup> But if the promises, I say, and those in mercy cannot win us to a just remembrance of our estate to come : yet at least, to bethink ourselves of a reckoning day at hand, should somewhat prevail in this case. *He that planteth the ear, shall he not hear? or he that made the eye, shall he not see? or he that nurtureth the heathen, shall not he punish?*<sup>5</sup>

5. The rich man in his scalding torments hath a *Learn of me*,<sup>6</sup> take heed in time : for all that swim in worldly pleasures, and bathe themselves in sensual delights, the conclusion whereof is sorrow and pain, when they shall say ; Would to God, we had never offended so gracious a Lord : would to God we had never neglected so favourable a time of grace : would to God we had never followed the follies of a sinful life ; the banquet is pleasant, but the shot will prove deep and chargeable.

And therefore, if there be any consolation in Christ Jesus, any comfort of love, any hope of mercy : if there be any fear or dread of judgment to come : pray we with the man of God, *Lord teach us to number our days, that we may apply our hearts to wisdom.*

6. Consider we a future condition : prepare we ourselves for a life permanent, for an estate of all continuance ; and God of his infinite mercy grant us all grace so to do, *Amen.*

7. In the mean time, let us walk worthy of

<sup>4</sup> Ps. 73. 12.

<sup>5</sup> Ps. 64. 9.

<sup>6</sup> Luc. 16. 28.

the vocation whereunto we are called in Christ Jesus,<sup>7</sup> *A good conversation*, saith an ancient Father, *it confounds the adversary, it edifieth the neighbour, it glorifieth God our Father in heaven.* Because we love life, saith Saint *Austin*,<sup>8</sup> God hath promised life: and because we fear death, he hath promised life eternal to all them that love his coming.

8. The children of *Jonadab* abstained from Wine, *because their Father commanded them*:<sup>9</sup> and should not the children of God abstain from sin, because God commandeth them.

9. The Apostle saith, *This is the will of God, even your holiness*:<sup>10</sup> we obey this his will, not to merit, but to show our duty, which also causeth in us a filial fear to offend.

10. And were there nothing else but this will of God, this were sufficient to move us to walk soberly, nay, to apply ourselves to live in all holiness of conversation: for the reverence we bear to him who hath called us unto the state of grace; cannot but work in us, even that obedience and love which becometh those who expect in mercy a state of glory.

11. But will temporal benefits move us? then as God's bounty doth abound, so should our love and duty abound also. All things we see keep their natural course, whereunto they were ordained: and shall man differ from insensible creatures? every effect hath recourse unto the cause; the rivers that come from the sea, return themselves into the sea again. *If you do good unto them that do good unto you*, saith Christ our Saviour,<sup>11</sup> *it is not so much,*

<sup>7</sup> Eph. 4. 1. <sup>8</sup> *Aug. de. verb. Dei.* 64.

<sup>9</sup> Jer. 35. 14.

<sup>10</sup> 2 Thes. 4. 3.

<sup>11</sup> Mat. 3. 46.



*heathen men will do it*: the very instinct of nature doth move all to return love for love, and therefore much more should we afford God all love and duty, who giveth all and forgiveth all.

12. In trial of the holy man *Job*, Satan saith: *Hast thou not hedged him?*<sup>12</sup> Here are droves of Camels and herds of cattle, and these many children. *Job* is so blessed, that if *Job* should not bless God again, *Job* were worse than a stock or stone. We see amongst men, the Master requireth service: the Captain fight: He that said, *Date Cæsari, quæ sunt Cæsaris*, said also, *Date Deo, quæ sunt Dei*: *Give unto GOD that which is God's, which is reverence and worship of his holy Name.*

13. To all this, a principal effect, some remembrance of our end ought to work in us, moving to mortification, which doth not consist in some little outward show, or bare speculation of purity and sincerity of life, nor in a talkative flourish of a mortified profession, unless we think to go to heaven only in speculation.

The Prophet *Isaiak*<sup>13</sup> exhorting to the true fruits of contrition, doth not say, *Learn to speak well*, but *Learn to do well, apply yourselves to equity, deliver the oppressed, help the fatherless to his right, let the widow's complaint come before you.* It was our Saviour's own rule;<sup>14</sup> *The works that I do testify of me.* It is true of faith, which was seen in *Anna of Samuel*,<sup>15</sup> she did not only conceive him, but she brought him forth: yea, she nursed him, and consecrated him to God's service: so must we do by faith.

<sup>12</sup> Job 1. 10.

<sup>14</sup> John 10. 25.

<sup>13</sup> Isa. 1. 17.

<sup>15</sup> 2 Sam. 2.

14. We must not have the voice of *Jacob* and the hand of *Esau*, or do not as boatmen are wont, who row one way but look another; talk this way, but live the contrary: like those who are curious in other men's lives, but careless in their own: or as foolish Merchants, who make a little show outward, but have bare Store-houses beneath: our religious actions are they that must shortly stand by us: the penny is ready for the end of the day, which is drawing on apace.<sup>16</sup> The Sun is long since past the Meridian line, and we know death will not be answered with, *I pray thee have us excused*:<sup>17</sup> We had need bestir ourselves, the time is not long, and we may remember whither we are going.

15. Foolish Virgins think their oil will never be spent. Christ says, *The children of this world, are wiser in their generation*.<sup>18</sup> Are we so careful for the time to come, as commonly we are for the time present? I would to God we were. *Considering the season, it is now time to arise from sleep, the day is past, the night is come near*.<sup>19</sup>

Last of all, our continuance in this world being only a passage unto a better state to come, should it not move us to meditate of the end wherefore God sent us hither, and the condition we expect, when we are departed hence? the meditation of which departure, may daily put us in mind to eschew evil, and do good, to *fear God, and keep his Commandments*, which is the conclusion of all,<sup>20</sup> *For this is every man, yea, without this, he is no man*.

Wherefore, that which is the stern unto the

<sup>16</sup> Mat. 20. 8.

<sup>17</sup> Luc. 14. 19.

<sup>18</sup> Luc. 16. 8.

<sup>19</sup> Ro. 13. 12.

<sup>20</sup> Ec. 12. 13.

Ship, the eye unto the body, the compass to the Pilot; the same is unto a wise Christian man, the consideration of his end, which consideration hath also a like sovereign Medicine, these two virtues : first, it allayeth our swelling humours when we consider we must die : secondly, it raiseth up our sorrowful hearts, when we call to mind we shall rise from death.

## CHAPTER XXXII.

*That the consideration of Christ's second coming to judgment, ought to move every one to live religiously, and to apply himself to this lesson of Learning to die.*

**T**HE manifold reasons before alleged, may induce the careful Christian to live religiously, and consequently to learn to die religiously : the inevitable necessity of death is in itself sufficient to move him hereunto : for what *Esculapius*, or Physician, how skilful soever, can make that which is mortal to be immortal ?

The radical moisture by little and little, will flash so long with the flashing lamp, until the light goeth out, the Lamp is spent, and so an end. God himself doth teach us a consideration of our mortal estate, both by testimonies of his sacred word, as also by many spectacles before our eyes : so that we do not only hear with our ears, but also behold often with our eyes, both what we are, and what we shall be.

Many are the events which we may read to have befallen many in this case. The sudden

end of *Ananias* and *Saphira*, and of *Anastatius*, whom the Church Stories do mention to have been struck suddenly with lightning from Heaven, may move the most reckless to remember themselves.

2. The Prophet *David*, mentioning the sudden destruction of those which murmured against God in the Wilderness, saith, *While their meat was in their mouths, the wrath of God came upon them.*<sup>2</sup> Of which very instance the Apostle saith, *These things came upon them for our example, and are written to admonish us, upon whom the ends of the World are come.*

3. If all this be not sufficient, yet a consideration of Christ's second coming to Judgment, should above all other, move every man unto a most serious remembrance of the time to come. That which the holy Ghost doth set down so often, and is in Scripture so forcibly expressed, and that too, in so many places, God doth thereby show, how diligently the same should be considered.

Now, what is more forcibly expressed in sacred Scriptures than is the second coming of Christ to Judgment,<sup>3</sup> which is called *a great day*, and such a day, as never was from the beginning of the world? *when the Sun shall be darkened, the Moon shall not give her light, when the stars shall fall from heaven: when the voice of a trumpet shall sound; when they shall see the Son of Man come in the clouds of heaven with power and great glory, when the Sepulchres shall open, when the Sea*

<sup>1</sup> Acts 5. 8.    <sup>2</sup> Ps. 78. 30.    <sup>3</sup> Joel 2. 31, and 3. 15; Dan. 7. 13; Mat. 13. 24; Luc. 11. 25; Mat. 24. 29; Isa. 13. 10; Eze. 32. 7; John 5. 22; Ap. 20. 13; Mat. 26. 27; 2 Cor. 5. 10; Ro. 14. 10.

*and the Earth shall give up their dead: when all worldly Kings, Princes, and Potentates of the Earth, shall appear before the tribunal Seat of Christ. Blessed Lord, what an appearance shall this be?*

4. *I know not, saith Saint Chrysostom,<sup>4</sup> what others do think of it: for myself, it makes me often tremble to consider it.*

O that we had hearts to meditate of this great coming of Christ to Judgment? then would we soon for a sinful life past, be avenged upon our eyes, and wish with *Jeremy*,<sup>5</sup> *that our heads were a Fountain of water, then would we with Demosthenes, yea, every one would soon answer the first provocation to evil, I will not buy repentance so dear.*

5. To flatter ourselves with hope of deferring this time is all in vain. *Look how the last day of thy life doth leave thee, so shall the day of judgment find thee. Take heed ye unwise among the people, Oh when will ye understand, saith the Prophet.*

6. Who would not but accept of the Fatherly forewarning of CHRIST our SAVIOUR, by those many precedent tokens, as forerunners of this his coming? These are both sayings and signs: The sayings amongst other, *That for his elect's sake the days shall be shortened, And, Behold I come quickly.*<sup>6</sup>

For signs,<sup>7</sup> the waxing cold of charity, the rising of Nation against Nation, the abounding of iniquity; without further application, these may be left unto our silent thoughts.

<sup>4</sup> Chrysost. hom. 77. in Mat.

<sup>5</sup> Jer. 9. 1, 2.

<sup>6</sup> Ap. 22. 12.

<sup>7</sup> Mat 24. 12; Luc. 17. 27.

Was there ever less love? is not that little love amongst men, cold and hollow love?

Christ said, *O ye of little faith*, and it may be said, *O ye of little love*. Where is that *Jonathan* that loves *David* as his own soul? Where is that uprightness of conscience, when men rather for shame of the World, than otherwise for the love of God and goodness, abstain from extreme impiety? How many with *Joab* embrace friendly, but carry a malicious heart to *Abner*?<sup>8</sup>

7. The Apostle saith,<sup>9</sup> *That the latter days shall be perilous days, for men shall be lovers of their own selves, covetous, boasters, proud, cursed speakers, disobedient to parents, unthankful, unholy.*

8. The Philosophers can tell us, *That no motion violent is wont to be permanent*. The Rainbow, as it hath a watery colour, which may show us what hath been passed: so hath it also a fiery, to signify what is to come.

When sin was multiplied upon the earth, God sent a flood to wash the earth: now sin is grown so huge, washing will not serve, and therefore fire shall consume. Satan's fierce rage, may argue the shortness of his time: the coldness and barrenness of the earth, and trees, show the qualities of aged bodies, or in effect tell us, there will come a time when we shall not have any longer use of them.

9. The decay of ancient Families and Houses, the defect of strength and stature, do make us daily see the World is wearing away.

10. That which is the flash of lightning be-

<sup>8</sup> 2 Sa. 3. 27.

<sup>9</sup> Th. 3. 12.

fore the hideous clap of thunder : that which is the mustering of an host of men, before the said battle; the same are these signs before Christ's second coming to judgment.

11. To be curious with the *Bethshemites*, in prying into God's Ark, hath been the folly of some men, to be calculating, and scanning the day and year, which is unknown unto the Angels in heaven, is needless. For seasons or times, *It is not for us to know*; for our appearance at the time before Christ, to give our account; *It is for all to know*.

12. That then the secrets of all hearts shall be revealed, that a general Audit shall be kept, CHRIST himself sheweth in the Parable, where *the Kingdom of heaven is likened unto a certain King, that will take account of his servants.*<sup>11</sup> God will require a reckoning at our hands of the time he hath left us, of the graces he hath given us, of the blessings in this world bestowed upon us. At which time favour shall not excuse, riches shall not excuse, friends shall not excuse, but against the faulty, Christ shall give testimony, the Angels shall give testimony, God's benefits shall give testimony, their own conscience shall give testimony.

When the rich man's Steward in the sixteenth of Saint *Luke's* Gospel,<sup>12</sup> saw how the world was likely to go with him, to wit, that he must *give an account*, and be put from his stewardship, it was time for him to call his wits together : and so it is for us all, if we have any care of the account, which will be required at our hands.

13. An account for ourselves: *Adam where*

<sup>10</sup> 1 Sa. 6. 12.    <sup>11</sup> Mat. 22. 23.    <sup>12</sup> Luke 16. 3.

art thou?<sup>13</sup> *How hast thou walked in the commandment I gave thee?* An account for our brethren, *Cain*, where is thy brother *Abel*; how hast thou used him? An account for our bodies; have they been kept as the Temples of the Holy Ghost?<sup>14</sup> An account for our souls, whether they be fit to appear in the sight of that *great Shepherd*,<sup>15</sup> An account for our works: An account of our words: An account for our very thoughts.<sup>16</sup>

It is most true, God is merciful, but we cannot tell whether our sins will make separation between God and us, if we be not careful in time; a consideration hereof may be the square to frame our building, the guide to direct our passage to heaven.

14. Great are the agonies of death, when the sick shall see earthly things forsaking him. But far greater is the horror of judgment to consider he is now going to answer for all he hath done in the body.

15. Let us a little call to mind, what manner of day, the day of the Lord shall be. *Behold, the day of the Lord cometh* (saith the Prophet *Malachi*)<sup>17</sup> *as a flaming fire*: and the Prophet *Joel* saith,<sup>18</sup> A great day, a terrible day.

16. When an earthly King goes in person to battle, the whole Realm is moved, the noise of the armour and armed men is heard, the Trumpets sound, the hearts of all on every side are moved. Much more shall this be, when the King of heaven and earth shall call together the whole host of heaven to this battle.

<sup>13</sup> Gen. 3. 9.      <sup>14</sup> 1 Cor. 6. 19.      <sup>15</sup> 1 Pet. 2. 25.

<sup>16</sup> Ap. 22. 12; Mat. 22; Wisd. 1. 9; Isa. 18. 3.

<sup>17</sup> Mal. 5.      <sup>18</sup> Joel 1. 12.



Blessed Lord, how shall the inhabitants of the earth shake and tremble thereat?

17. There shall be a day, saith the Prophet *Zacharie*,<sup>13</sup> which is known unto the Lord, the day of the Lord so properly called.

First, because known only unto the Lord. Secondly, because in that day the Lord only shall shew his power openly. Thirdly, because other days were given unto the sons of men, to prepare for a time to come, but this is the day wherein God will require an account for all.

18. If the powers of heaven themselves shall be moved, what shall flesh and blood, the sons of men do? if there be such fear at the things present, what will there be at the sentence to come? what sighs, what sorrows, what moans, what mourning will there be heard in this day of mourning? how shall the evil be confounded, with the countenance of Christ, whom they have neglected, and cry unto the mountains to hide them from his presence?

19. And here we may also consider with what power the Son of God shall come to judge the world: he came once in humility, he shall now come in glory: he came once in poverty, he shall now come with majesty: *They who once saw him dying, shall now see him reigning.*

20. Call to mind how the sheep shall be separated from the Goats, the Wheat from the Tares, the wise from the foolish Virgins, some received in, other secluded and for ever shut out.

21. Consider that the secrets of all hearts

<sup>13</sup> Zach. 14.

at this day shall be opened, in that infinite assembly of men and Angels, when all sins with all their circumstances, the time, the place, the manner shall be laid forth and published.

22. Consider that if the countenance of an earthly Judge be fearful to the guilty prisoner: how much more shall the beholding of the eternal Judge, amaze these, who shall be brought to the bar of his judgment, and find a thousand witnesses in themselves, to give in evidence against them. Last of all, let a remembrance of hell fire, that fearful fire, which never goeth out: that grievous fire prepared for the Devil and his Angels: let the remembrance of that fire quench in men the heat of unlawful desires.

O that we would watch and pray, that we may be accounted worthy to escape all those things that shall come to pass, and that we may stand before the Son of man in that day, and that we may go upon his right hand, and hear that joyful voice: *Come ye blessed of my father, receive the kingdom prepared for you from the foundation of the world.*

23. And here let us exercise awhile with all devotion, the three faculties of the mind. First, our memory in calling to mind, what hath been told us concerning the state of blessedness: Secondly, our understanding, that we may conceive of it, so far as our capacity is able to reach; and last of all, our love to affect it, and desire it with all our hearts. Let us not for a day, nor a year, but all the days and years of our lives, think of that City where all is peace, all is quiet, all is joy; all peace without jars, all quiet without trouble, all joy without sor-

row : Where all the Citizens know without error ; praise without weariness : love without changeableness : they love and ever desire to love, they see and ever desire to see.

24. O thou City of God above: thou Church triumphant, very excellent things are spoken of thee. In thee there is *no yesterday nor to day*: in thee is no birth, nor burying day, no leading into captivity, nor crying in the streets: if we desire fairness, in thee is pulchritude, as the Sun : if music, in thee is the melody of the Angels: if we desire pleasure, in thee is fulness of pleasure for evermore: if we desire security, in thee is there no alteration : if concord, in thee is all consent : if continuance of joy, in thee is all eternity.

Come again yet awhile, and let us behold a little in our contemplation, the Quires of Angels and Archangels praising God; and seeing that holy One that makes all holy, and singing with tunes comfortable, and voices indefatigable, day and night that sweet song: *Holy, holy, holy, LORD GOD Almighty, which was, and is, and is to come.* Let us behold how they enjoy that tranquillity, which hath no disturbance: how they have that knowledge which hath no error, how they practice that love which hath no offence; the more they love, the more they desire to love. He that hath tasted a bitter potion, and afterward tasteth honey, the taste thereof must needs be sweet unto him, far above the former taste. Will not then this blessedness be acceptable, sweet and comfortable, after all the sorrows of a transitory life?

25. Again, the Holy Ghost, *Luke 22, 30,*

resembleth the glory of the life to come unto the actions of *eating* and *drinking*, saying, *That ye may eat and drink at my table in my kingdom.* Now this eating and drinking, which indeed is a feast or great supper, *Luke 14. 16,* is not the Feast of *Assuerus*, *Hest. 1.* which was made only for the Nobles and Princes of the Provinces, but this is made for all, rich and poor, young and old, male and female that believe on him. And it may be resembled by the Feast which *Joseph*, being joyful at the meeting with his brethren, made unto them, *Gen. 43.* Where, First, they were his brethren which he feasted: Secondly, he washed his face after his weeping, and went unto them: Thirdly, he appointed meat to be set on the Table, and they drank and were merry with him.

Much greater is the feast that shall be made unto the faithful, when they shall eat bread, (as a guest said, *Luke 14. 15.*) in the Kingdom of God: in most things it shall be like the feast of *Joseph*, in one of the three it exceedeth that feast.

For first, we are brethren to Christ Jesus, to whose Table we come: as testifieth his answer which he made to him that brought him word that his mother and his brethren staid at the door to speak with him, *Mat. 10. 49, 50.* and so the Apostle telleth the Hebrews, Chapter 2. 11. saying: *He that sanctifieth, and they that are sanctified, are all of one: for which cause he is not ashamed to call them his brethren.*

But in the second, our benefit is geaterr than that in the feast of *Joseph*: for he that in

mercy washed his Disciples feet, *John* 13. shall wash all our faces at that day, after our tears of sorrow, lamentation and woe in this world: for so saith the Lord of the great Day, *Isaiah* 25. 8. *He will swallow up death in victory: and the Lord will wipe away tears from off all faces: Then shall be joy and gladness, because salvation and strength, and the Kingdom of our God, and the power of his Christ is come.*

As for the third, it shall be a feast of the best things: *Of fat things*, as the Prophet *Isaiah* speaketh, *Chap.* 25. 6. *and of wines: of fat things full of marrow, and of wines on the lees, well refined*, and the cheering up of the guests shall be, as *Cant.* 5. 1. *Eat, O friends, drink and make merry, O well beloved.*

26. Now, who would not willingly learn to die, and that with comfort; when he doth but think upon and call these things to remembrance? And if the very remembrance thereof bring comfort, what will the enjoying do? If we are somewhat moved when we call to mind, that all know God, all see God, all love God, then what will it be one day; to be joined with that celestial society, to know with them, to live with them eternally, to see with them, to love with them: what a joy is it to consider the joy of this most joyful day to all faithful believers in Christ Jesus, who shall be quit by Proclamation, *Who shall lay any thing to the charge of God's chosen?* How shall their hearts exult? Saying Lord, we are not worthy to be servants, and thou makest us sons, nay, heirs, or co-heirs with thee of everlasting glory. A remembrance hereof should even take us from ourselves.

Raise up thyself, O soul, saith S. *Austin*, and think of that good which containeth all good.

O sweet voice of the Son of God! *Come ye blessed of my father*, receive the Kingdom prepared for you. To conclude, seeing that God hath prepared a kingdom for us, let us by the assistance of his grace prepare ourselves by *Learning to Die*, to live in this his kingdom eternally.

THE END.

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C. WHITTINGHAM, CHISWICK.















